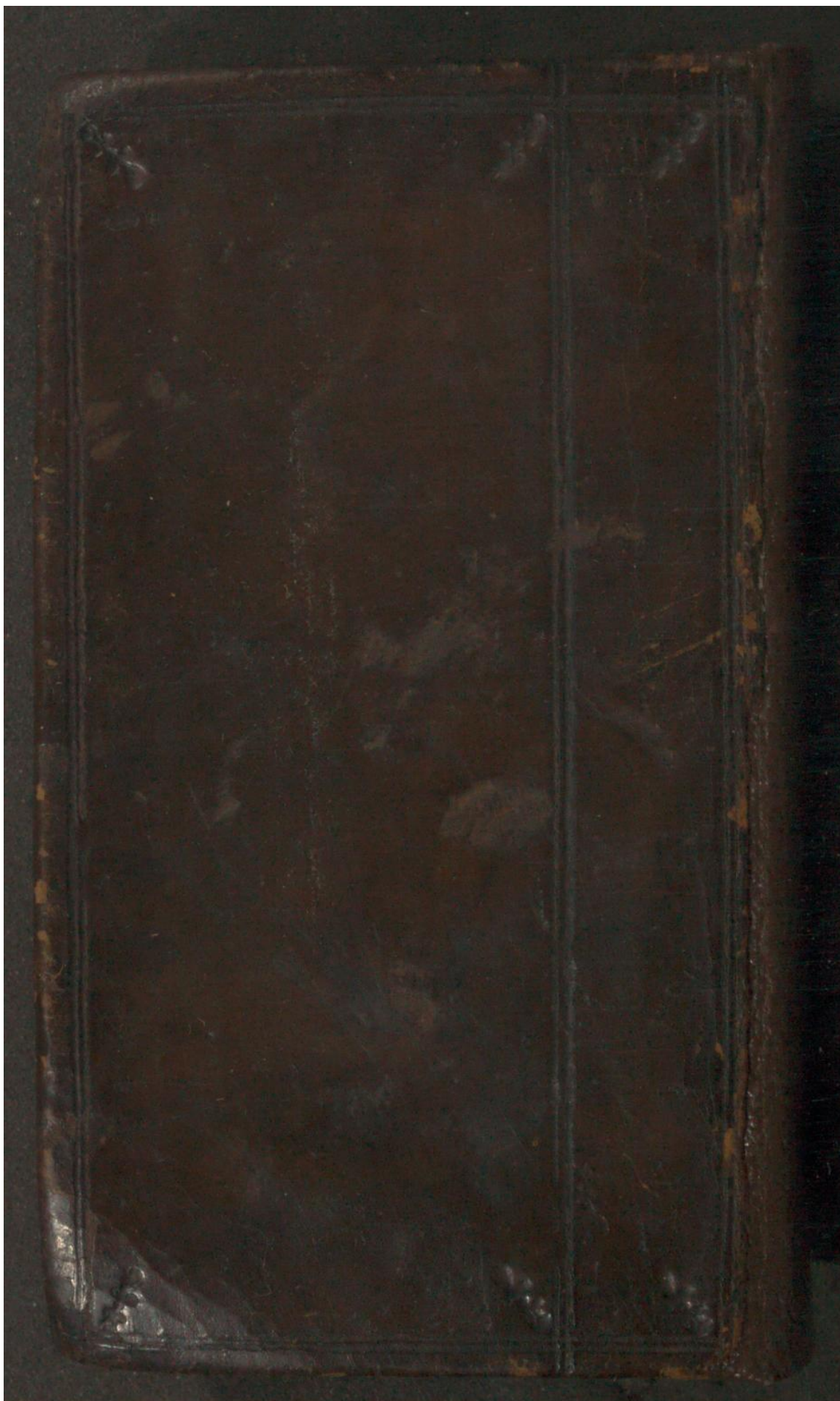
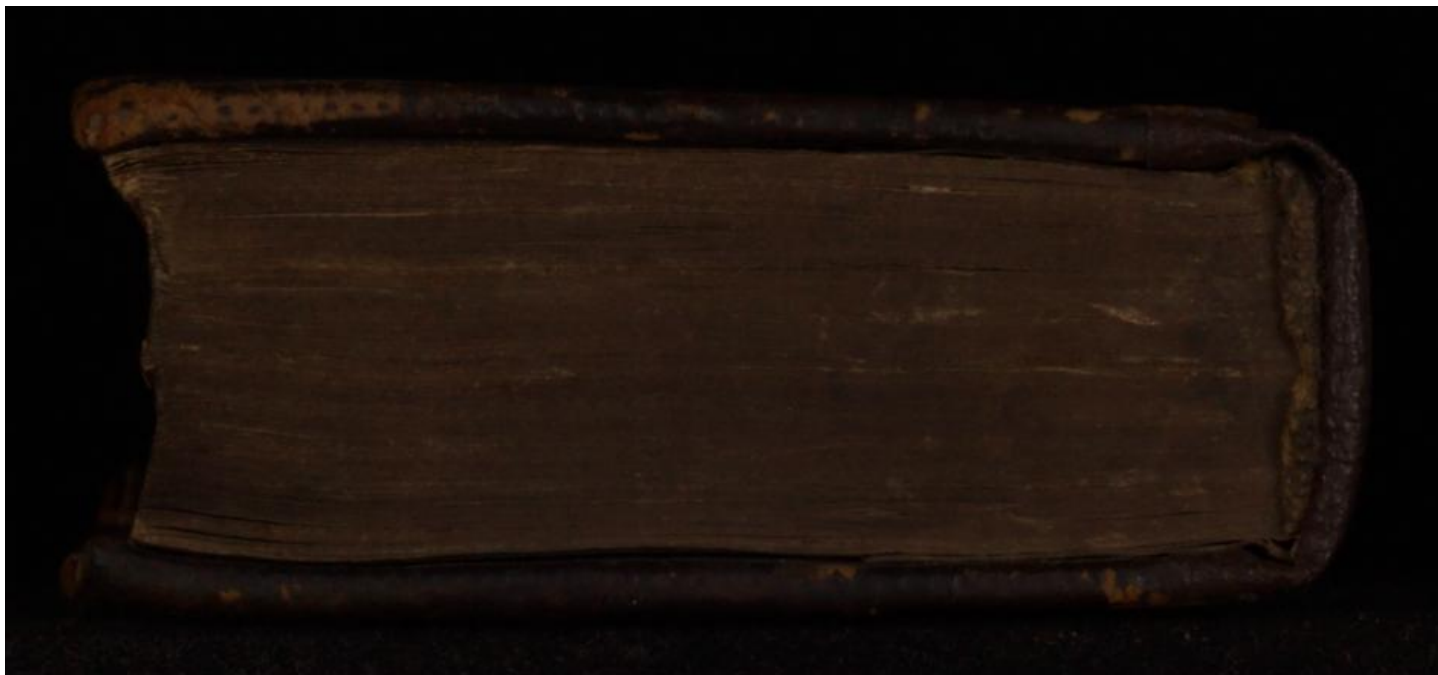






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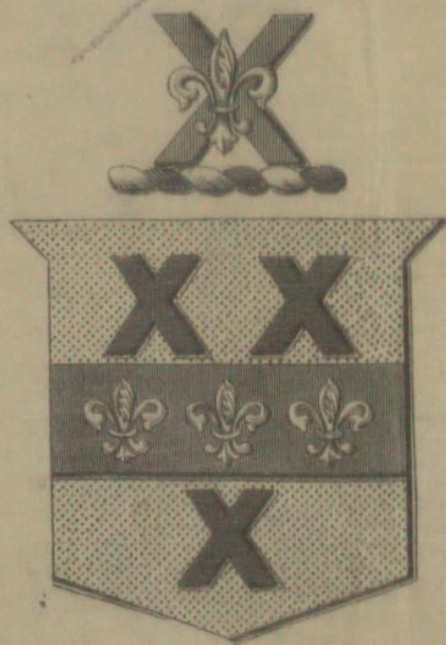
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E. BARCLAY-SMITH, M.D.

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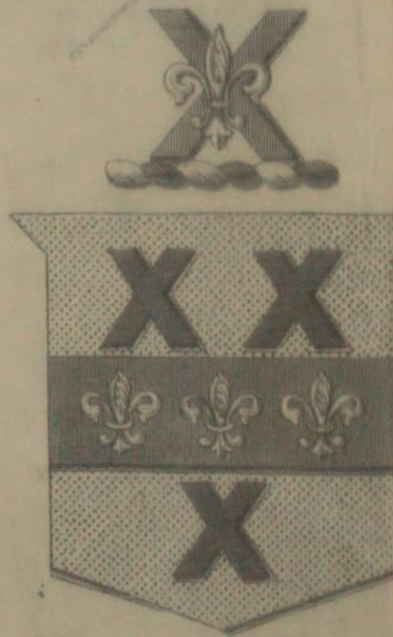
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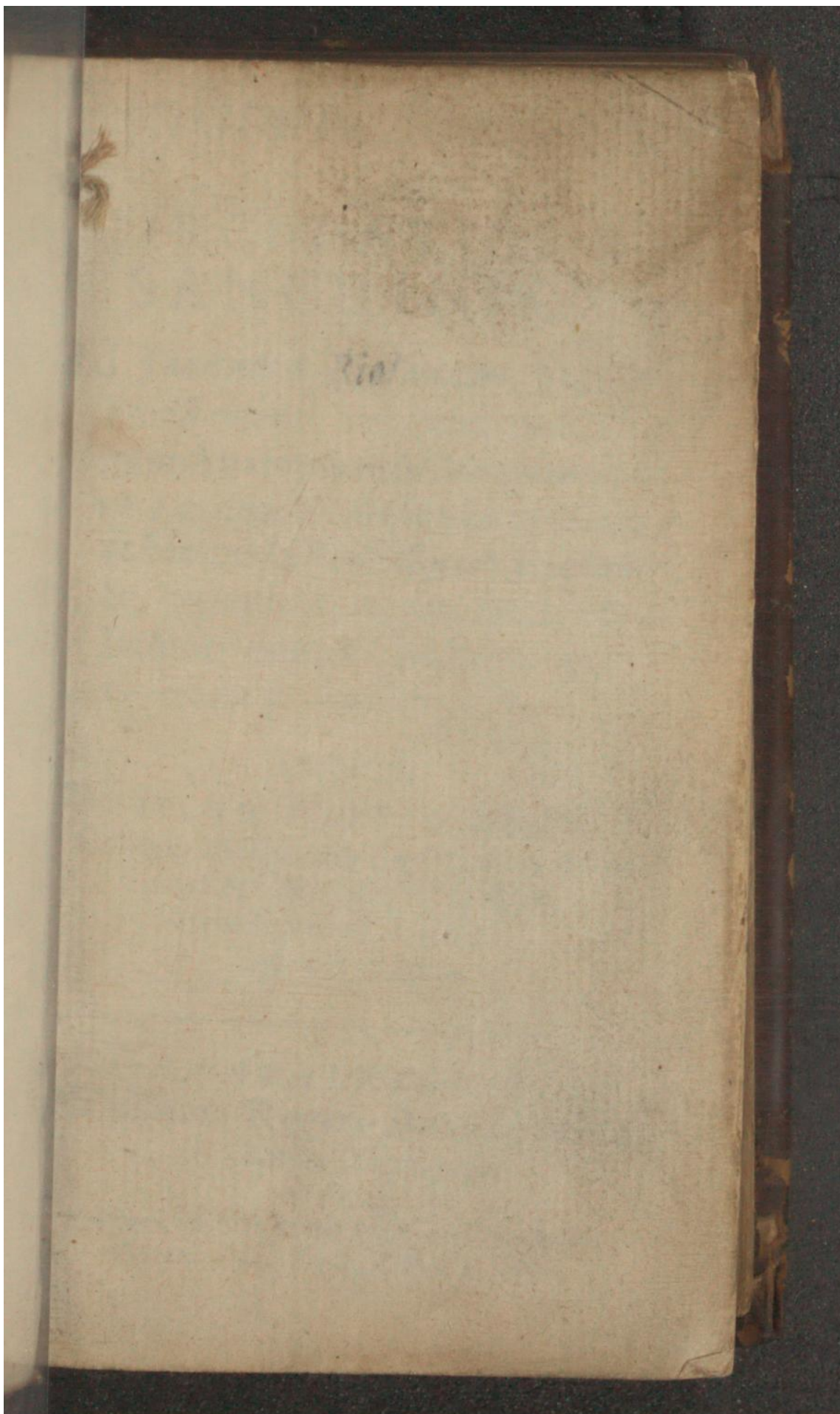


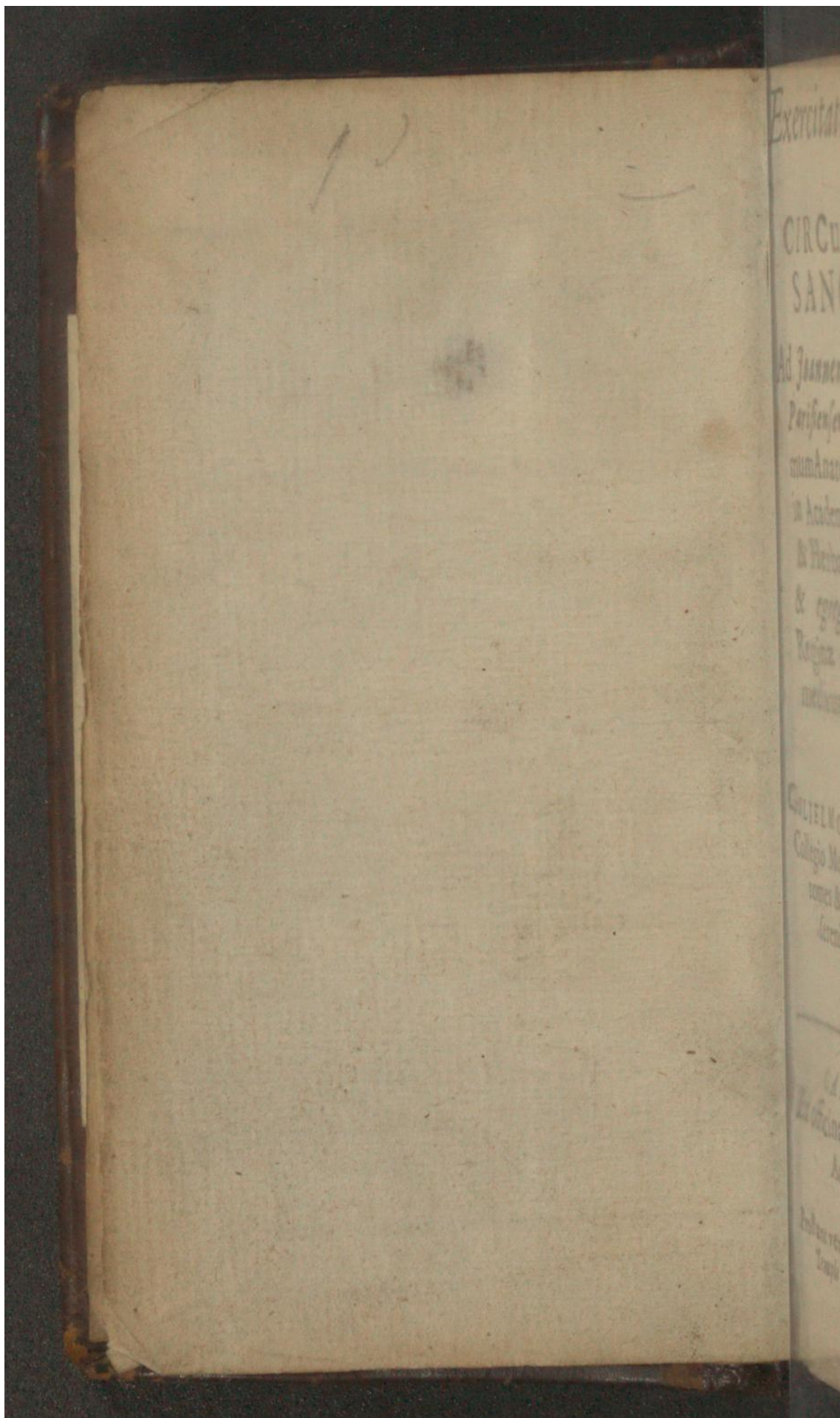
E. BARCLAY-SMITH.

Reynes 30

- 3) LEMNIUS, L.
- 1) HARVEY, W.
- 2) ALFORD, J.
- 4) HOTHAM, C.

24 D.





19x *Exercitatio Anatomica*
De
10 CIRCULATIONE
2 SANGUINIS.

Ad Joannem Riolanum filium
Parisiensem; medicum peritissi-
mum Anatomicorum Coryphæum;
in Academia Parisiensi Anatomies
& Herbariæ Professore Regium
& egregium atque Decanum,
Reginæ matris Lodovici XIII
medicum primarium.

Authore,
GULIELMO HARVEO Anglo, in
Collegio Medicorum Londinensium Ana-
tomes & Chirurgiæ Professore;
serenissimæque Majestati
Regio Archiatro.

CANTABRIGIÆ,
Ex officina Rogeri Danielis, almæ
Academiæ Typographi.

1649.

Prostant venales prope ostium Boreale
Templi Divi Pauli, LONDINI.

46136





*Exercitatio Anatomica de
Circulatione San-
guinis.*

Prodiit non multis abhinc
mēſibus; Clariffimi *Riolani*
opusculum *Anatomicum &*
Pathologicum quod ipſiſ-
ſimâ authoris manu mihi transmiſ-
ſum; gratus admodum refero:
gratulor equidem ſœlicitati illi-
us viri, quod inſtitutum maxima
digniffimum laude perficiendum ſuſ-
ceperit: Omnium morborum ſe-
des ante oculos ponere, onus eſt,
non niſi divino ingenio exantlan-
dum; gravem ſanè ſubiit provinci-
am, qui morbos illos, penè intelle-
ctus aciem fugientes; oculis proſpi-
ciendos tradidit. Decent hæc Co-

namina Anatomicorum principem
nulla enim est scientia quæ non ex
præexistente cognitione oritur, nul-
lâque certa & plenè cognita notitia
quæ non ex sensu originem duxit.
Quocirca res ipsa, & tanti viri ex-
emplum, laborem meum efflagi-
tabat. animumque inducebat me-
am quoque Anatomiam medi-
cam sive ad medicinæ usum maxi-
mè accomodatam literis mandare
& adjungere; non ut ille solùm lo-
cos morborum ex cadaveribus sano-
rum indigitando, & secundum men-
tem aliorum, morborum species qui
his in locis videri debuissent recen-
sendo; sed & ex multis dissectionibus
corporum ægrotorum, gravissimis
& miris affectionibus confectorum,
quomodo, & qualiter partes interi-
ores in situ, magnitudine, constitutio-
ne, figura, substantia & reliquis acci-
dentibus sensibilibus, à naturali for-
ma

de Circulatione Sanguinis. 3

ma & apparentia (quam vulgo omnes Anatomi describunt) permutantur, & quam variis modis & miris afficiuntur enarrandum suscipere: sicut enim sanorum & boni habitus corporum dissectio plurimum ad philosophiam & rectam physiologiam facit; ita corporum morbosorum & cachecticorum inspectio; potissimum ad pathologiam philosophicam. Quippe eorum quæ sunt secundum naturam contemplatio, physiologia est, & prius à medicis noscenda, quoniam quod secundum naturam est id rectum, & tum sui tum obliqui regula, cujus luce errores affectusque præternaturales definiendo Pathologia postea clarius innotescit, & ex Pathologia usus & ars medendi, novaque plurima remedia inveniendi occasiones occurrunt. Neque quisquam facile crederet, quantum in morbis præsertim

A 3 chro-

4 *Exercitatio Anatomica*

chronicis interiora pervertantur, & quanta partium interiorum monstra in morbis gignantur. Atque ausim dicere plus una dissectio, & apertio tabidi aut morbo aliquo antiquo vel venenato confecti corporis ad medicinam attulit commodi, quam decem corporum strangulorum.

Non igitur improbo doctissimi & expertissimi Anatomici *Riolani* institutum, sed summis laudibus celebrandum puto, quippe ad medicinam utile admodum quod physiologicam partem illustrat; non minus tamen medendi arti proficuum fore existinabam, si non solum locos, sed unà locorum affectus oculis conspiciendos exhiberem, vel observatos & perlustratos enarrarem, & ex multis meis dissectionibus experientiam meam recorderer.

Verum prius quæ in illo libello ad me spectare unicum videbantur
de

de circuitu sanguinis à me invento
traducta, perpendenda priùs & po-
tissimùm à me veniunt. Non enim
parvi faciendum de re tanta tanti
viri iudicium; (qui omnium quot-
quot sunt hujus seculi Anatomicorū
facile princeps, & Coryphæus æsti-
matur) sed plusquam aliorum om-
nium vel applaudentiū vel repug-
nantium, ducenda hujus unius viri
sententia in gloriam, aut censura
respicienda & pensanda. Ipse igitur
Enchirid. lib. 3. cap. 8. mo-
tum sanguinis nostrum in ani-
malibus agnoscit & in nostras par-
tes, nostramque de circuitu sangui-
nis sententiam venit; non tamen
ex toto & aperte: ait enim lib 2.
cap. 21. quod sanguis in porta con-
tentus non circuletur, ut sanguis in
“vena cava, & lib. 3. cap. 8. Esse
“sanguinem qui circulatur, & vasa
“circulatoria esse scilicet Aorta &
A 4 “ vena

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“ vena cava : negat autem eorum
“ propagines circulationem recipe-
“ re, quia effusus inquit sanguis in
“ omnes partes secundæ & tertiæ
“ regionis, ibi remanet ad nutritio-
“ nem nec refluit ad majora vasa ni-
“ si vi revulsus in maxima inopia
“ sanguinis vasorum majorum ; vel
“ impetu & cæstro percitus affluat
“ ad majora vasa circulatoria. Atq;
“ ita (paulo post) sanguis venarum
“ perpetuo ascendat naturaliter sive
“ remeet ad cor, sanguis arteriarum
“ descendat sive discedat à corde;
“ attamen si venæ minores brachio-
“ rum & crurum, fuerint depletæ
“ potest successione vacuati, vena-
“ rum sanguis descendere quod cla-
“ re demonstravi inquit contra
“ Harveum & Wallæum. Et quia
“ Galenus & quotidiana experien-
“ tia confirmet anastomoses vena-
“ rum & arteriarum, & necessitas
“ circulati

de Circulatione Sanguinis. 7

“circulati sanguinis; videtis inquit
“quomodo fiat circulatio sanguinis
“citra perturbationem & confusio-
“nem humorum & veteris medici-
“næ destructionem.

Quibus verbis apertum est, qua de causa per motus clarissimus ipse sanguinis circuitum agnoscere partim, partim denegare voluit, & cur titubantem inconstantemque de circuitu opinionem astruere conatur. Nempe ne veterem medicinam destrueret, non veritate ductus (quam non cernere non potuisset) sed magis ob cautelam veretur apertè loqui ne veterem medicinam offenderet: aut forsitan traditam ab ipso in Anthropologia physiologiam retractare videretur. Nam sanguinis circuitus veterem medicinam non destruit sed promovet magis; medicorum physiologiam & speculationem de rebus naturalibus offendit, & doctrinam

8 *Exercitatio Anatomica*

Anatomicam de usu & actione cordis, pulmonum, cæterorumque viscerum redarguit: hæc quod ita sint facile tum ex ipsius verbis & confessione, partim ex iis quæ hic subiungam apparebit scilicet totum sanguinem ubicunque fuerit in corpore vivente moveri & mutare locum; tam qui in venis majoribus & eorum propaginibus & fibris, quam partium cujuscunque regionis porositatibus contineatur; à corde fluere & ad cor refluxere continuè & continenter & nusquam sine detrimento manere, licet non repugno quandoque quibusdam in locis velocior aut tardior ejus motus fiat.

Primum itaque negat solummodo doctissimus vir, sanguinem propaginibus venæ portæ contentum circulari, non redarguit: neque negare potuit si vim argumenti sui non dissimulasset: ait enim lib. 3.
cap.

de Circulatione Sanguinis: 9

“cap. 8. si in singulis pulsationibus
“cor admittat guttam sanguinis
“quam expellat in Aortam & intra
“horam bis millenas pulsationes
“edat. Necessum est magnam san-
“guinis portionem transire. Idem
“quoque de mesenterio affirmare
necessum habet, quando per arte-
riam coeliacam & mesentericas ar-
terias plus quam gutta sanguinis
pulsationibus singulis intruditur &
impingitur in mesenterium & ejus
venas: adeo ut vel aliquò exire pro-
rata ingredientis proportionem debe-
at necessariò, vel venæ portæ rami
tandem disrumperentur. Nec quod
(hoc dubium solvat) probabiliter
dicit, aut fieri potest; ut per easdem
arterias influat & refluat Euripi in
morem irritò & vano labore san-
guis mesenterii, nec relapsus è me-
senterio per easdem vias & transva-
satio, quâ exonerare voluit mesen-
terium

terium sese in Aortam veresimilis est, aut contra vim ingredientis prævalere contrario motu potest: nec datur vicissitudo ubi continuè, continenter, & incessanter certum est influxum fieri, sed eâdem necessitate quâ in corde arguitur sanguinẽ impactum in mesenterium, aliò exire compellitur. Quod manifestum est, namque alias omnem circulationem eo argumento & subterfugio everteret; si idem eâdem verisimilitudine de cordis ventriculis dicendo affirmaverit. Nempe in systole cordis impellitur in Aortam sanguis, & Diastole remeat. Aortâque sese in cordis ventriculos exonerat ut ventriculi vicissim in Aortam: atque ita neque in corde neque in mesenterio circulatio sed fluxus & refluxus vicissitudinarius, vano labore agitur: si itaque in corde ob dictam rationem à se probatam necessario

de Circulatione Sanguinis. II

ecessario sanguinis circulatio arguitur, eadem argumenti vis in mesenterio quoque locum habet ; sin vero in mesenterio nullus sanguinis circuitus, neque similiter in corde, utraque enim affirmatio, hæc scilicet de corde illa de mesenterio ejusdem argumenti vi, mutatis verbis pendet stabiliturque aut cadit similiter.

Dicit in corde impediunt regressum sigmoides valvulæ, nullæ sunt vero in mesenterio valvulæ. Respondeo neque hoc verum est, in ramo enim splenico quinetiam quandoque in aliis reperta valvula. Præterea in venis valvulæ non ubique requiruntur, neque in profundis venis artuum sed in cutaneis magis reperiuntur : ubi enim è minoribus ramis profluens naturaliter sanguis in maiores proclivis, compressione circumjacentium musculorum, retro meare satis & plus satis impeditur,
sed

sed qua patet iter cogitur, ibi valvulis quid opus est? quantum autem sanguinis singulis pulsationibus in mesenterium impellitur perinde computatur ac si in carpo mediocri ligatura venas è manu egredientes & in arterias ingredientes constrinxeris (maiores etenim sunt arteriæ mesenterii quam carpi) si quot pulsationibus distendi vasa manus & tumescere in molem totam manum numeraveris, dividendo, & subductione facta multo plus quam gutta sanguinis ingredi (non obstante ligaturâ) singulis pulsibus reperies. Nec retro meare posse, quin potius replendo manum totam vi distendere, & in molem efferre; eâdem quantitate sanguinem ingredi mesenterium per analogiam colligere licet; si non majori, quanto majores arteriæ mesenterii sunt quam carpi. Et si quisquam viderit & cogitaverit

gitaverit quantâ difficultate & molimine, compressionibus, ligaturis apparatusque multiplici cohibetur impetuofus profiliens sanguis, è rescissa vel disrupta minima arteriola, quantis viribus veluti si syphone ejaculetur; omnem apparatus pro- jicit, propellit, aut pertransit; vix puto crederet verisimile, tantum ingredientis sanguinis contra impulsum & influxum retrò meare quidquam posse unde non pari vi repellitur. Quapropter hæc animo secum revolvens è mesenterio contra influxum per arterias adeo impetuofum & fortem, sanguinem è venis portæ per easdem vias obrepere & ità mesenterium exonerare; haud puto animum induceret ad credendum.

Insuper si non circulari motu moveri sanguinem & mutari arbitretur, vir doctissimus, sed semper eundem

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eundem in mesenterii propaginibus
stagnare, supponere videtur dupli-
cem esse sanguinem diversumque,
diversoq; usui & fini inservientem,
& proinde diversæ naturæ in venis
portis & cavæ, quia iste circulatione
indiget ad sui conservationem ille
non indiget, quod neque apparet
neque ipse demonstrat verum esse.

“ Præterea addit vir doctissimus
“ Enchirid. lib. 2. cap. 18. quartum
“ genus vasorum mesenterio, quæ
“ venæ lacteæ dicuntur; (inventæ
“ ab Asselio,) quibus positis videtur
“ astruere omne alimentum ab in-
“ testinis extractum per ipsas ad
“ jecur officinam sanguinis deriva-
“ ri, quo inibi concocto & in san-
“ guinem transmutato, (dicit lib 30.
“ cap. 8.) sanguis ab Hepate dela-
“ tus ad dextrum cordis ventricu-
“ lum traducitur quibus positis in-
“ quit, omnes difficultates quæ olim
mo-

movebantur de distributione chyli & sanguinis per eundem canalem cessant, nam venæ lacteæ vehunt chylum ad Hepar & proinde seorsum isti canales sunt, & seorsum obstrui possunt. Verum enimvero quomodo quæso lac illud in jecur transfundatur & pertranseat, & inde per cavam ad cordis ventriculum. Quando sanguinem in ramis portæ, sinæ hepatis distributis numerosissimis contentum posse pertransire, ut ita fiat circulatio negat vir doctissimus; unde hoc verisimile demonstretur fieri velim, præsertim cum & spirituosior & penetrativus magis sanguis quam chylus aut lac in illis lacteis vasis contentum apparet, & adhuc ab Arteriarum pulsu urgetur ut alicubi viam inveniat.

Doctissimus vir mentionem facit tractatus cujusdam sui de circulatione

ne sanguinis utinam viderem forsitan
resipiscerem.

Sed enim vir doctissimus si ma-
“ luisse non video, quin posito cir-
“ culari motu sanguinis, atque in
“ venis (ut dicit lib. 3. cap. 8.)
“ sanguis perpetuò & naturaliter
“ ascendat ad cor sive remeat ad
“ cor, sicut sanguis in omnibus ar-
“ teriis descendat sive discedat à
“ corde; hoc inquam posito omnes
difficultates quæ olim movebantur
de distributione chyli & sanguinis
per eosdem canales æquè cessarent;
ut & ultra non necesse haberet se-
orsum vasa chyli inquirere aut po-
nere. Quandoquidem sicut venæ
umbilicales ab ovi liquoribus
succum alimentativum absorbent,
deferuntque ad nutriendum &
augmentandum pullum, adhuc
Embryonem existentem: ita venæ
meseraicæ ab intestinis chylum su-
gunt,

de Circulatione Sanguinis. 17

unt, & in jecur deferunt, idemque officium adulto præstare quid prohibet asseverare: cessant enim omnes motæ difficultates cum in iisdem asis non duo contrarii simul motus supponuntur; sed eundem continuo motum in meseraicis ab intestinis in jecur supponimus.

De venis lacteis quid sentiendum mihi dicam cum de lacte tractavero in diversis recens natorum partibus reperto præsertim humano; reperitur enim in mesenterio & omnibus ejus glandulis, in thymo quoque axillis etiam & mammis infantum; ac obstetrices emungunt ut putant in salutem.

At insuper doctissimo Riolano non modo in mesenterio contentum sanguinem circulatione privari placuit, sed neque propagines venæ cavæ, aut arteriæ, neque ullas partes secundæ aut tertiæ regionis circulationem

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culacionem recipere affirmat : ad
ut vasa circulatoria tantum non
nat numeratque venam cavam
Aortam lib. 3. cap. 8. rationem re
dit valde infirmam. Quia efful
“ inquit sanguis in omnes par
“ secundæ & tertiæ regionis ibi
“ manet ad nutritionem nec refl
“ ad majora vasa nisi vi revulsus
“ inopia sanguinis maximâ vas
“ rum majorum, vel impetu per
“ tus affluat ad vasa circulatoria.

Remanere quidem illam portio
nem quæ in nutrimentum abire de
bet necesse est ; aliàs enim non nu
triret ; si non in locum deperdo
assimilaretur & cohæreat unumqu
fiat : at vero totum influentem sang
guinem ibi remanere , ut tantil
portio convertatur non est necesse
non enim tanto sanguine quantum
pars quævis in suis arteriis, venis,
porositatibus ubique continet, p
alimen

de Circulatione Sanguinis. 19

imento utitur ; neque dum affluat
refluat necesse ut nihil nutri-
enti interius relinquat , quare ut
triat non necesse est ut totus per-
aneat, sed & ipse doctissimus vir
dem libello quo hoc affirmat, pe-
ubique contrarium asseverare vi-
tur; præsertim ubi circulationem
cerebro describit; & quatenus
per circulationem cerebrum re-
mittere (ait) sanguinem ad cor;
& ita cor refrigerari. Quomodo
omnes partes remotæ cor refri-
gerare dicantur, unde & in febribus
præcordia vehementer ardore
brili torrentur, & æstuant, nuda-
s artubus, remotis stragulis, refri-
gerium ægrotantes cordi quærunt:
um ut in cerebro affirmat vir do-
tissimus refrigeratus sanguis & ar-
ore contemperatus, cor deinde per
enas petit, & refrigerat. Unde vi-
etur vir doctissimus necessitatem
quandam

quandam insinuare ut à cerebro ita
ab omnibus partibus circulationem
esse contra quam antea apertis ver-
bis dixerat. sed enim caute asserit
& ambigue non refluere ex partibus
secundæ & tertiæ regionis sanguine
nisi inquit vi revulsus & maxima
inopia sanguinis majorum vasorum
vel impetu affluat ad majora vasa
circulatoria, quod verissimum est
vero sensu hæc verba intelligantur
nam per majora vasa in quibus in-
opia causat refluxum, puto ipsum
intelligere venam cavam, aut venas
circulatorias non arterias nam ar-
teriæ nunquam deplentur nisi in
venas aut porositates partium se-
continué à pulsu cordis infarciuntur,
in vena autem cava & vasis
circulatoriis, in quæ sanguis cir-
pedelabitur, & ad cor properat
maxima statim inopia sanguinis
foret nisi omnes partes incessanter
sanguinarentur

anguinem in ipsas effusum refunde-
ent. Adde etiam quod impetu san-
guinis intensi & compulsi singulis
pulsationibus in omnes partes se-
cundæ & tertiæ regionis contentus
sanguis de porositatibus in venulas,
e propaginibus in majora vasa co-
gitur, & insuper partium circumja-
centium motu & compressione: ab
omni enim continente compresso
& coarctato eliditur contentum:
ita motibus musculorum & artuum
venarum propagines interobrep-
entes pressæ & coarctatæ, sanguinem
de minoribus ad majora trudent.

Quod sanguis autem in singulas
partes continue & incessanter ab
arteriis impellitur & impetum fa-
cit nec refluat haud dubitandū; si ad-
mittatur quod in singulis pulsatio-
nibus arteriæ omnes simul disten-
dantur à propulso sanguine, & (ut
ipse vir doctissimus facetur) diastole

22 *Exercitatio Anatomica*

le arteriarum à systole cordis fiat ; neque semel egressus sanguis unquam intra ventriculos cordis regreditur propter occlusas valvulas : si hæc inquam vir doctus ut videtur supponat, manifestum erit in singulis partibus cujuscunque regionis, de infarctu & impetu quibus contentus sanguis vi detrusus propellitur. Nam quousque pulsant arteriæ eo usque influxus & impetus pertingit : quare in omnibus cujuscunque regionis partibus sentitur, nam ubique pulsus vel in summis digitis & sub unguibus : Nec aliqua particula est in toto corpore, vel phlegmone vel farunculo dolens, quæ lancinantem pulsationis arteriarum motum & solutionem continui tentantem non persentiscat.

Verum amplius quod ipse sanguis in porositatibus partium regreditur in cute manuum, & pedum
mani

manifestum, quandoque enim in
summo gelu & frigidis temporibus
adeo refrigeratas manus & artus vi-
demus præsertim puerorum ut ad
actum ipsum glaciei frigiditatem
bene referant, adeoque stupore per-
ditas & rigentes, ut vix sensû retine-
ant; nec moveri queant, tamen in-
terim sanguine saturæ conspiciuntur
rubræ aut lividæ, quæ partes recales-
cere nullo modo possunt, nisi per
circulationem propulso scilicet san-
guine refrigerato & spiritibus & ca-
lore orbatò, in cuius locum ab arte-
riis influens novus calens & spiri-
tuosus sanguis, partes refovet recal-
facit, motumque & sensum restituit;
neque enim igne vel extero calore
magis quam mortuorum membra,
redintegrarentur ac restituerentur,
nisi ab interno influente calido re-
foecillarentur, & revera iste circula-
tionis præcipuus usus quidam & fi-
nis

24 *Exercitatio Anatomica*

nis est, cujus gratia sanguis suo continuo cursu & influenza perpetua revolvitur & in circuitu agatur. Nempe ut omnes partes ab ipso dependentes, primo calido innato in vita & suo esse vitali & vegetativo retineantur: & omnia sua munia peragant, dum ut (physiologici loquuntur) ab influente calore & spiritibus vitalibus sustentantur & actuantur: ita duorum extremorum nempe frigoris & caloris beneficio corporum animalium temperies in sua mediocritate retinetur. Ut aënis enim inspiratus sanguinis nimium fervorem in pulmonibus & centro corporis temperat, fuliginumque suffocantium eventilationem procurat; ita vicissim sanguis æstuant per arterias in universum corpus projectus, extremitates omnes fovet nutrit in vivis sustentat & ab externi frigoris vi extinctionem prohibet.

In

Iniquum itaque foret & mirum si singulæ particulæ cujuscunque regionis, transmutatione sanguinis & circulationis beneficio non fruerentur, quarum gratiâ potissimum videtur à natura instituta circulatio. Ità concludam videtis quomodo circulatio sanguinis fiat citra confusionem & perturbationem humorum in toto corpore & singulis particulis, tum in majoribus tum minoribus vasis, idque ex necessitate partiumque omnium beneficio, sine qua neque refrigeratæ & impotentes unquam restituerentur; aut in vivis permanerent. Satis quoniam patet omnem influentiam caloris conseruantis per arterias adventare & circulationis operâ fieri.

Quare mihi videtur doctissimus *Riolanus* cum negat quibusdam partibus

tibus inesse circulationem, magis officiosè in suo Enchiridio loqui quam verè ut scilicet quamplurimis placeret & neminem oppugnaret, & humaniter magis scripsisse quam veritatis studio graviter. Sicut quoque videtur agere, cum sanguinem per septum cordis & in certos quosdam (lib. 3. c. 8.) cæcosque meatus in sinistrum ventriculum pervenire maluisset, quam per amplissima & patentissima pulmonum vasa arteificio valvularum regressum impediendum fabricata: rationem impossibilitatis & incommoditatis alibi dicit se proposuisse, videre cupio. Mirum esset cum eadem magnitudo constitutio & fabrica sinistri Aortæ & venæ Arteriosæ, si non idem officium: sed illud valdè improbabile, magnum flumen totius massæ sanguinæ per tantillos cæcosque septi Mæandros in tanta co-

piag

pia ventriculum sinistrum petere
quæ responderet tum ingressui à
vena cava in dextro latere cordis,
tum egressui de sinistro, qui ambo
tam ampla requirunt orificia. Sed
inconstanter quoque hæc protulit
nam (lib. 3. 6.) Pulmones cordi
“tanquam Emunctorium & Emis-
“sarium constituit, & ait Pulmo
“afficitur ab isto sanguine transe-
“unte dum ejus sordes eò conflu-
“unt simul cum sanguine. Sic eti-
“am dicit labem pulmones acqui-
“runt à visceribus intemperatis &
“malè moratis quæ suggerunt cordi
“sanguinem impurum cujus vitium
“non potest emendare cor nisi per
“multas circulationes. Item ibidem
“circa missionem sanguinis in pe-
“ripneumonia, & communicatione
“venarum cum vasis pulmonum
“contra Galenum dicit, Si verum
“sit naturaliter sanguinem transire

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“ à dextro cordis ventriculo ad
 “ pulmonem, ut deducatur in sinist
 “ rum ventriculum indè in Aoro
 “ tam; Atque si sanguinis circula
 “ tio admittatur quis non videt i
 “ affectibus pulmonum, sanguinem
 “ majori copia eò confluere & op
 “ primere pulmones nisi evacuetur
 “ primò liberaliter, dein partiti
 “ vicibus ad eos sublevandos, quod
 “ fuit consilium Hippocratis, qui
 “ pulmone tumente, ex omnib
 “ corporis partibus, Capite, Nat
 “ Lingua, Brachiis, pedibus detrahe
 “ rit sanguinem ut minuatur quant
 “ titas atque revellatur à pulmone
 “ & educit sanguinem donec co
 “ pus fuerit exsangue: supposita c
 “ culatione (inquit ibidem) facil
 “ deplentur pulmones per venæ
 “ ctionem: si rejiciatur non vici
 “ quomodo sanguis possit inde
 “ velli, nam si refluat per venam
 “ an

“ arteriosam in ventriculum dex-
“ trum, obstant valvulæ sigmoides,
“ & è cordis ventriculo dextro re-
“ gressum in cavam venam sistunt
“ valvulæ tricuspides. Ergo per cir-
“ culationem exhauritur sanguis, se-
“ ctis venis brachii & pedis. Si-
“ mulq; destruitur Fernelii opinio,
“ scilicet in pulmonum affectibus
“ sanguinem esse potius detrahen-
“ dum è brachio dextro quam fini-
“ stro, quia sanguis non potest re-
“ migrare in venam cavam nisi ru-
“ ptis duobus claustris, & obicibus
“ in corde positi.

“ Addit insuper eodem loco (l. 3.
“ cap. 6. si admittatur circulatio
“ sanguinis, & transeat sæpius per
“ pulmones non per septum medi-
“ um cordis, duplex circulatio san-
“ guinis assignanda, una quæ perfi-
“ citur à corde & pulmonibus dum
“ sanguis à dextro cordis ventriculo

“profiliens traducitur per pulmo-
“nes ut perveniat ad finistrum
“cordis ventriculum, nam ab eo-
“dem viscere exsiliens ad idem re-
“currit, deinde per alteram circu-
“lationem longiorem à sinistro
“cordis ventriculo emanans, circuit
“universum corpus per arterias &
“per venas recurrit ad dextrum
“cordis ventriculum.

Poterat hic addere doctissimus
vir tertiam circulationem brevissi-
mam è sinistro nempe ventriculo
cordis ad dextrum circumagentem
portionem sanguinis per arterias &
venas coronales suis ramulis per cor-
dis corpus, parietes, & septum di-
stributas.

“Qui admittit inquit unam cir-
“culationem non potest alteram
repudiare : ità addere potuisset, non
potest tertiam denegare. Quorsum
enim pulsarent arteriæ coronales in
corde

de Circulatione Sanguinis. 31

corde si non sanguinem eo impulsu
impellerent; & quorsum venæ (qua-
rum officium & finis est sanguinem
ab arteriis ingestum recipere) nisi ut
sanguinem è corde tranarent. Ad-
de insuper in venæ coronalis orificio
valvulam (ut ipse vir doctus fate-
tur lib. 3. cap. 9.) sæpissimè reperi-
ri ingressum prohibentem, egressui
reclinantem: ergo tertiam cerè non
potest non admittere circulationem
qui alteram universalem & per pul-
mones quoque & cerebrum (lib. 4.
cap. 2.) sanguinem transire admit-
tit. Neque enim in singulis par-
tibus cujuscunque regionis fieri
similiter à pulsu ingressum sangui-
nis & per venas regressum, om-
nesque proinde particulas circu-
lationem recipere haud potest de-
negare.

Ex his verbis ipsissimis itaque vi-
ri doctissimi clarè patet qualis ipsi-

US

32 *Exercitatio Anatomica*

us est sententia tum de circuitu sanguinis per universum corpus, tum per pulmones cæterasque omnes partes, nam ipse qui primam circulationem admittit apertè patet reliquas non repudiare. Quî etenim fieri potest ut qui circulationem per universum corpus toties affirmaverit, & per vasa circulatoria majora, ipse ullis propaginibus aut ullis partibus secundæ aut tertiæ regionis, universalem circulationem inesse repugnaret. Tanquam omnes venæ & majora quæ vocat vasa circulatoria, in secunda regione corporis esse non ab omnibus & ab ipso numerarentur. An per universum possibile est esse circulationem quæ non per omnes partes : ubi itaque negat titubanter propterea agit, & & in negationibus vacillat & verba solum dat ; hic ubi asseverat cordatè loquitur, & firmis additis rationibus

ut philosophum decet. Et hanc sententiam tanquam expertus & vir pro-
consultus in periculosis-
pulmonum, extremum
sanguinis emissionem reme-
; ubique vel contra Gale-
vel Fernelium suum dile-
mum ubi si dubitasset, lon-
sit à tam docto viro Chri-
posteriora experimenta per
es, vitæquæ humanæ disci-
commendare: aut à Gale-
vel Fernelio summæ apud ip-
saurhoritatis sine aperta ra-
e recedere. Quicquid dene-
rit itaque circuitus, vel in
interio, vel aliis partibus, sive
murum lactearum, sive veteris
sanguinis in gratiam, sive alicu-
alterius respectu, id humani-
& modestiæ tribuendum &
donandum est.

Hæc

Haftenus satis puto manifestè
apparet, ex ipsius viri clarissimi ver-
bis & argumentis, circulationem
ubique esse, & sanguinem ubicunque
fuerit locum mutare & per venas
cor petere; & idem mecum doctissi-
mus vir sentire videtur. Adeo notum
opus est immò supervacaneū foret
huc meas quas in libello de motu
sanguinis rationes edidi, ad hujus
veritatis confirmationem ampliorem
transferre. Quæ tum ex fabrica vas-
orum, positione valvularum, aliis-
isque experimentis & observationi-
bus desumantur, præsertim cum
nondum vidi tractatum doctissimi
de circulatione sanguinis, neque ad-
huc ulla argumenta viri doctissimi
præter nudam negationem reperio
quibus adductus circulationē quan-
admittit universalem in plerisque
partibus, regionibus & vasis repugn-
diaret.

Verum

Verum quod tanquā pro subterfugio adinvenit ex Galeni auctoritate & quotidiana experientia de anastomosi vasorum; tantus vir Anatomicus expertus curiosus, & diligens, prius de majoribus arteriis ad venas majores anastomoses; easque patentes visibiles tantoque torrenti massæ sanguineæ profluvio gurgites proportionales, & orificiis propaginum quibus aufert circulationem, majores patefaceret & ostendere debuisset; antequam notas & probabiliore & patentiores repudiaret, & ubi sint & qualiter fabrefactæ, num ad immittendum tantummodo sanguinem in vānas Idoneæ, (uti ureterum insertionem in vesicam urinariam cernimus) & non ad remeandum, vel quo alio modo fuissent tenebatur demonstrare & declarare. Sed nimis forsan audacter dico nec ipse

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ipse vir doctissimus, nec ipse Galenus
neq; ulla experientia, unquam sensu-
biles anastomoses conspexerunt
aut ad sensum ostendere potuerunt.

Ego quâ potui diligentia perquisi-
sivi, & non parum olei & operis
perdidi in anastomosi explorandâ
nusquam autem inveni potui vasa
invicem arterias scilicet cum venis
per orificia copulari libenter ab aliis
is discerem qui Galeno tantum ascribit
bunt ut ad verba ejus jurare aude-
rent. Neque in jecore, liene, pulmo-
nibus, renibus, aut aliquo visceri
re est aliquis anastomosis, in quibus
coctis, usque quò friabile totum recutitur
datur parenchyma; & tanquam pulvis
vis ab omnibus vasorum fibris ex-
cussus & acu detractus, omnes
jusvis divaricationis fibras, omnino
capillamenta evidenter cernere po-
tuerim: audacter igitur affirmare au-
sus sum neque anastomosen esse v-

venarum portæ cum cava, arteriarum cum venis, aut pori cholidochi capillarium ramulorum qui per totam hepatis simam disperguntur cum venis. Hoc solummodo in jecore recenti observare licet, omnes propaggines venæ cavæ per gibbam hepatis perreptantes tunicas habent infinitis puncticulis cribrosas, tanquam in sentina ad decumbentem sanguinem recipiendum fabrefactas. Portæ rami non similiter se habent, sed in propaggines divaricantur, & ut utraq; distributio horum vasorum hujus in sima parte, illius in gibba, ubique ad externam usque visceris umbonem excurrit sine anastomosi.

Tribus duntaxat in locis quod æquipollet anastomosi reperio. In cerebro è soporalibus arteriis in basi perreptantibus frequentes & implexæ fibræ oriuntur quæ plexum choroideum postea efformant, & ventriculos

triculos transeuntes, tandē in sinum
 terrium qui officio venæ fungitur
 unitæ desinunt. In vasis spermaticis præparantibus vulgo dictis arteri-
 olæ è magna arteria deductæ, ve-
 nis dictis præparantibus quas comi-
 tantur adhærent, & tandem intra
 tunicas illarum ità recipiuntur ut
 ultima quasi eadē habentes: adeo ut
 ubi ad testiculorum particulā supe-
 riorem coniformem processum cor-
 pus varicosum & pampinifor-
 me dictum, desinunt; incertum pla-
 nè sit an venæ an arteriæ an utri-
 usque fines æstinemus. Pariter &
 & arteriarum venam umbilicalem
 adeuntium ultima stamina in venæ
 illius tunicis obliterantur.

Quid, dubitandum si per tales
 voragines Arteriæ magnæ distentæ
 sanguinis impulsu & infarctæ, de-
 plerentur tam magno & conspicuo
 torrenti; sensibiles saltem & visibi-
 les

de Circulatione Sanguinis: 39

transitus, vortices, & gurgites, natura non denegasset, si omnem sanguinis fluxum eo divertere; & proinde minores propagines & partes solidas influxus beneficio omnino privatas voluisset.

Denique hoc unum experimentum, commemorabo quod ad ananomes declarandas & eorum (si qui sunt) usum, & ad transitum sanguinis de venis in arterias per ulla vias aut regressum evertendum sufficiens esse videretur.

Aperto pectore cujusvis animalis, & ligatâ venâ cavâ juxta cor, adeo ut nihil illâc in cor migraret: & confestim rescindantur arteriæ jugulares illâs venis utrinque. Si proinde arterias, datâ portâ inanimas conspexerit, & non pariter venas manifestum fore arbitror; Nul-ubi sanguinem è venis in arterias; nec nisi per cordis ventriculos derivari.

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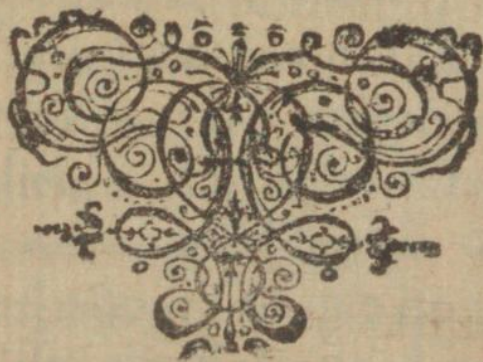
vari. Alioquin enim venas ex illarum arteriarum effluvio (ut notavit Galenus) brevissimo spatio temporis, similiter ac arterias sanguinis defuitas cerneremus.

Quod restat Riolane, & mihi & tibi ipsi gratulor, mihi ob sententiam quâ circulationem exornasti: tibi quoque etiam, ob librum doctum polioctum, succinctum quo nil magis elegantius ob quem mihi transmissum, gratias habeo amplissimas laudesque meritas referre & debere & cupio; me autem tanto onere impari esse fateor: plus enim dignitatis Riolani nomen subscriptum; quam encomia mea (quam velim maxima) Encheiridio allatis ratum scio. Vivet in æternum celeberrimus libellus; nominisque tui gloria (pereunte etiam marmore) posteris enarrabit. Anatomem Pathologiae summa cum gratia coniunxisti.

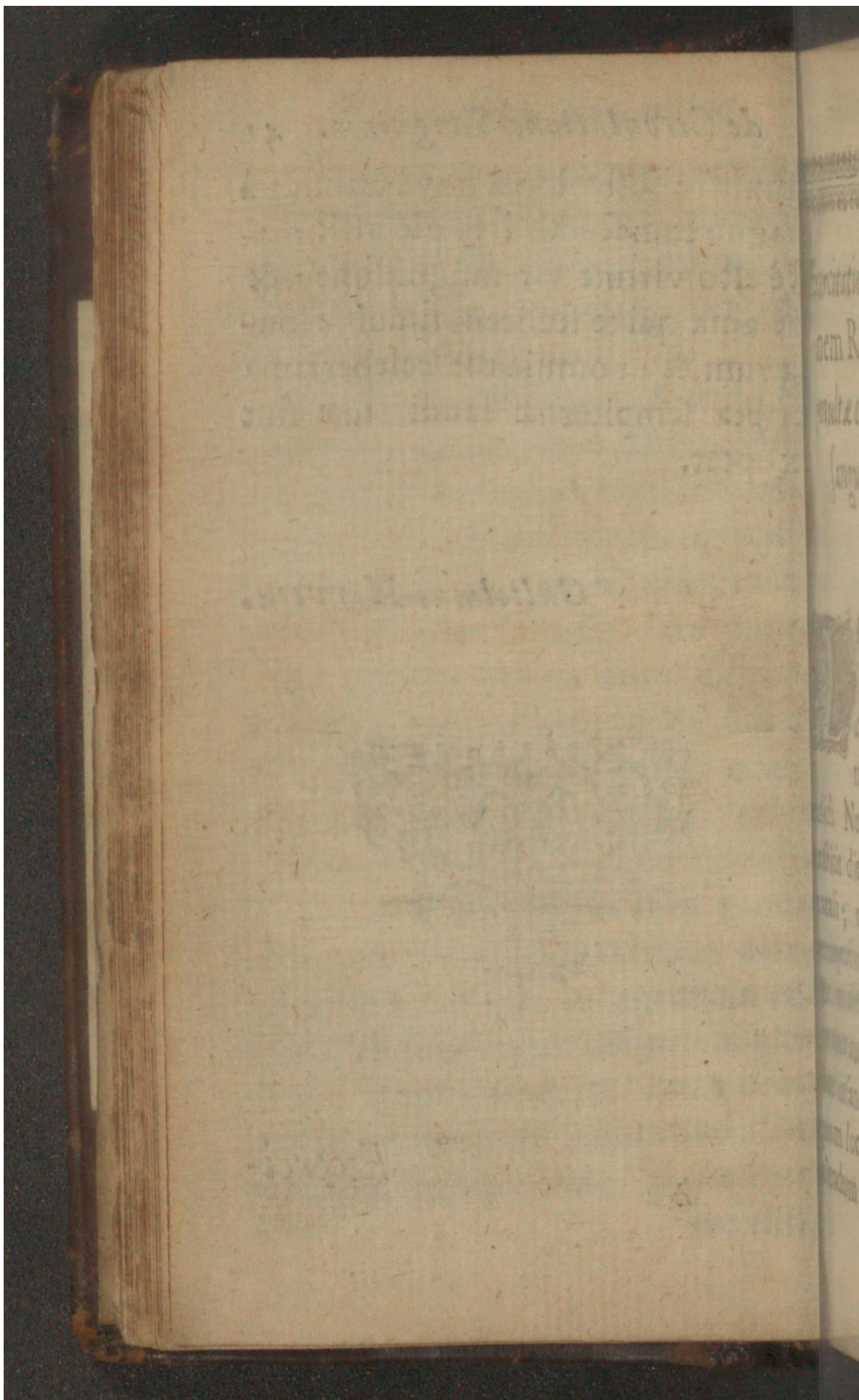
de Circulatione Sanguinis. 41

existi ; osteologiâ novâ utilissimâ
agno cum fructu locupletasti, ma-
è esto virtute vir insignissime : &
ama qui te foelicem simul & lon-
ævum, & ut omnia tua celeberrima
ripta sempiternæ laudi tuæ sint
xoptat.

Gulielmus Harveus.



Exerci-



*Exercitatio altera ad Johan-
nem Riolanum in qua
multæ contra Circuitum
sanguinis objectiones
refelluntur.*

Aboris mei partum multis
retrò abhinc annis (Do-
ctissime *Riolane*) obste-
tricante prælo, in lucem
prolixi. Nullus verò propemodum
constitit dies, à circuitus sanguinis
fatali; nec minutissimum decursu
temporis spatium; in quo non benè
sent malè de circulatione à me in-
venta audiui: Alii tenellulum ad-
mone infantem convitiis lacerant tan-
quam luce indignum; alii contra
dandum esse foetum dijudicant;
feti-

44 *Exercitatio Anatomica*

scriptisque suis foveant & tuerentur.
Hi magno cum fastidio opugnantur
illi ingenti cum applausu patrocina-
nantur; hi me abunde experimen-
tis, observationibus, & autopsia con-
firmasse circuitum sanguinis, contra
omnem argumentorum vim & im-
petum existimant: Illi vix adhuc
satis illustratum putant, & nondum
ab objectionibus vindicatum. Sum-
ma autem qui me inanem vivarum dis-
sectionum gloriam affectasse clami-
tant & ranas, serpentes muscas a-
liaque viliora animalia in scenam
adducta; levitate puerili vituperant
& irrident. Nec à maledictis ab-
stinent maledicta autem maledicti
rependere indignum philosopho &
veritatem inquirente iudico; satius &
consultius fore arbitror tot malorum
morum indicia verarum luculen-
tarumq; observationum luce diluere.

Ne oblatrent canes, aut suam n-

eco

de Circulatione Sanguinis. 45

omant crapulam aut ne inter
ilosophorum turbam annume-
ntur quoque cynici, non devi-
ndum est, verum ne mordeant aut
sana sua rabie inficiant vel canino
nte rodant ipsa veritatis ossa &
ndamenta cavendum est.

Vituperatores, momos, scripto-
sque convitiatorum labe sordidos
nunquam legendos mecum statui,
, à quibus nihil solidum aut
æter maledicta egregium speran-
um; ità multo minùs responsione
gnos judicavi. Utantur suo malo
enio, vix unquam benevolos lecto-
s habituros puto; neq; (quod præ-
antissimum & maximè optan-
um) sapientiam donat Deus opti-
us improbis, pergant maledicen-
o donec ipsos (si non pudet) pige-
; vel denique tædeat.

Ad viliorum animalium inspe-
tionem cum Herachlito apud Ari-
stotelem

totelē in casa furnaria dicam, intro-
ite sultis, accedite, nam neque hic Di-
desunt immortales; maximusque om-
nipotens pater in minimis, & con-
spectior vilioribus quandoque est.

In libello de cordis & sanguinis
motu in animalibus, illā tantū ad-
hibui ex multis aliis observationi-
bus meis, quibus aut errores redar-
guerentur aut veritatem satis sta-
bilitam iri arbitrabar, plurima ali-
dissectionis ope sensu perceptibilia
tanquam redundantia, & inutili-
dereliqui; quorum quædam in
gratiā studiosorum qui illa efflagi-
tant paucis verbis nunc addam.
Tantum valet apud omnes Galeni
magna authoritas, ut multum hæsi-
tare video nonnullos, circā experi-
mentum illius, de ligatura arteriæ
super fistulam, intra cavitatem im-
missam, quo demonstraretur pulsari
earum fieri à facultate, per tunica-

de Circulatione Sanguinis. 47

à corde rranfmissas, & non à sanguinis intra cavitates impulsu, & proindè arterias dilatari ut folles non ut utres.

Hoc experimentum memoratur Vesalio, viro Anatomes peritissimo, sed neque Vesalius neque Galenus dicit experimentum hoc fuisse ab illis sicut à me probatum, tantummodo præscribit Vesalius, consulitque Galenus veritatis indagandæ studiosis; quò certiores fient, non cogitans aut intelligens, difficultatem illius operis, neque utrum sit vanitatem; Quandoquidem licet omni diligentia administretur, nil tamen pro illius opinionis confirmatione facit: quæ pulsus causam esse tunicas asseverat. Sed magis declarat ab impulsu sanguinis concitari, nam super calamum aut fistulam quam primum vinculo arteriam strinxeris, supra ligaturam

C

arte-

48 *Exercitatio Anatomica*

arteria statim sub impulsu sanguinis desuper impacti dilatatur; ultra orbitam fistulæ undè & fluxus inhibetur & impetus refringitur; ità ut arteria vinculo subdita obscurè admodum pulsabit, quia sine impetu transeuntis sanguinis; eo quod suprà ligaturam reverberatur: sin verò infra fistulam abscissa arteria fuerit, videre licebit contrarium ex saltu sanguinis projecti per fistularum impulsu, sicut solet evenire (ut in libello de sanguinis motu notavi) in Aneurismate, ab exesistis arteriæ tunicis, intrà membranas cum continetur sanguis, non ex tunicis arteriæ dilatatis cystam, sed ex circumpositis membranis & carne præter naturaliter factam continentem habens: Inferiores arterias trans hoc tale Aneurisma pulsare valde exiliter sentias, quando superius, (& præsertim in Aneurismate

mate ipso) pulsus magni & vehementes apparent; quanquam ibi pulsationem & dilatationem fieri non ab arteriarum tunicis aut earum facultate cystæ communicatâ fingere possumus sed planè ab impulsu sanguinis.

Sed enim quo Vesalii error & aliorum inexperientia appareat evidentiôr, qui asserunt (ut opinantur) partem fistulæ subditam non pulsare ligato vinculo, expertus illico, subditam partem pulsaturam si reata fiat experientia & cum solveris vinculum, ubi asserunt subditas arterias repulsare, aio minùs pulsare partem subditam, soluto quam stricto vinculo.

Verum sanguinis è vulnere profluentis effusio omnia perturbat & irritum experimentum & vanum reddit. Adeò ut nil certi ob impetum sanguinis ut dixi, demonstrari possit.

50 *Exercitatio Anatomica*

fit. Sin verò (quod experientia mihi
cognitum est;) renudaveris arteri-
am & digitis compressis detinueris
rescissam partem, poteris ex arbi-
trio multa tentare, ut veritas planè
tibi elucescat: primùm singulis pul-
sibus allisum sanguinem arteriam
descendentem perſentias, quo arte-
riam dilatari videas. Poteris quoq;
sanguinem pro libitu tuo exprimere
& dimittere: Si exilem partem ori-
ficii laxaveris, singulis pulsibus sub-
sultum ejaculari, & quemadmodum
diximus in arteriotomia aut per-
foratione cordis, singulis contra-
ctionibus cordis sanguinem ejici,
arteriæ dilatatione, manifestum erit
perſcrutanti.

Quod si toto & continuo fluxu
perpetim emanare siveris, & si
per apertum canaliculum sive apertum
orificio erumpere permittas, in ipso
flumine tum visu, tum tactu (si
manum

de Circulatione Sanguinis : 51

manus applicueris) omnes ictus
cordis, omnemq; ejus rithmum, or-
dinem, vehementiam, intermissio-
neque persentiscas; haud aliter
quam si in volam manus per sypho-
nem diversis & variatis ejacula-
mentis, projectam aquam percipere
liceret, sanguinem exilientem varia-
to impetu & inæquali, tum visu tum
motu percipias: tanto quandoque
impetu ex rescissa arteria jugulari
erumpentem observavi, ut san-
guis manui allisus per quatuor vel
quinque pedes refractus reverbera-
tusque defiliret.

Sed quò clariùs quod in dubio est
appareat, pulsificam vim non per
arteriarum tunicas à corde manare,
habeo è Nobilissimi viri cadavere
arteriæ descendentis portionem,
cum duobus cruralibus ramis, spi-
thamæ longitudine exemptam; In
os fistulosum conversam per cujus
C 3 . cavum

52 *Exercitatio Anatomica*

cavum, dum vivebat Nobilissimus
vir, descendens arteriosus sanguis
in pedes, subditas arterias suo im-
pulsu agitabat; In quo tamen casu
arteria idem passa, tanquam super
canaliculum fistulosum constricta &
ligata foret (secundum Galeni ex-
perimentum) ut neque dilatari, eo-
loci, neque arctari, ut folles poterat
neque vim pulsificam à corde infe-
rioribus & subditis arteriis deriva-
re, aut per soliditatem ossis diduce-
re facultatem quam non suscipere
potuit. Nihilominus inferioris ar-
teriæ pulsum agitari in cruribus &
pedibus (optime memini) dum vi-
vebat me sæpissime observasse; fuit
enim ipso medicus assiduus, ille mihi
amicus necessitudine conjunctissi-
mus. Quare in illo nobilissimo
viro, necesse inferiores arterias à
impulsu sanguinis ut utres dilatatas
fuisse, non ut folles ab expansione tur-
nicarum

nicarum ; siquidem idem inconve-
niens, eademque interceptio facul-
tatis pulsificæ necesse est ut obveniat
tunicæ arteriæ in calamum & tubu-
lum osseum totaliter conversæ, quæ
super calamum & tubulum osseum
constrictum, quo minùs arteriæ
subditæ pulsarent.

Alio quoque viro Nobilissimo &
fortissimo, Aortam partemque ma-
gnæ arteriæ juxta cor in os rotun-
dum conversam novi. Ita Galeni
experimentum vel saltem ejus ana-
logon, quod industria non inven-
tum, casu repertum, satìs manifestum
facit, interceptionem pulsificæ facul-
tatis constrictione vel ligatura tu-
nicarum arteriæ non impediri, ut
indè arteriæ subditæ non pulsarent:
atque si ritè à quovis (quod præ-
scribit Galenus) fieret experimen-
tum; quam opinionem Vesalius indè
confirmatam iri speraret, redargue-

54 *Exercitatio Anatomica*

ret. At non propterea omnem motum etiam tunicis arteriarum dene-
gamus; sed quem cordi tribuimus
concedimus, nimirum coarctatio-
nem & systolem & à distentione ac
constitutionem naturalem regres-
sum, ab ipsis tunicis fieri. Sed hoc
annotandum, non ab iisdem dilata-
ri & coarctari sed diversis causis &
instrumentis ut in motu omnium
partium & ipso quoque corde ob-
servare licet. Ab auricula disten-
ditur, à seipso contrahitur; Ita arte-
riæ à corde dilatantur à seipsis sub-
sident. Poteris & aliud experimen-
tum eodem tempore facere. Si duo
acetabula ejusdem mensuræ repleve-
ris, alterum arterioso proficiente san-
guine, Alterum venoso ex vena
ejusdem animalis extracto, poteris
sensu statim & postea cum coagulati
refruxerint ambo sanguines, Quæ-
nam sint differentia, intra utrum-
vis

vis observare. Contra eos qui aliam speciem sanguinis in arteriis fingunt, quam in venis, nempe quia floridiorem & nescio quomodo spiritu copioso ebullientem efflatum ad exemplum lactis aut mellis super ignem effervescentis & intumescens ampliorem locum replentis.

Si namq; sanguis è sinistro cordis vètriculo in arterias impulsus adeò in spumosa & sufflatam naturam fermentaretur ut una aut altera gutta totum Aortæ cavum distenderet; procul dubio detumescente illa fermentatione ad quantitatem guttarum quarundam rediret (quam causam assignant aliqui, cur in mortuis inanitæ arteriæ reperiuntur). Idem in cotyla, arterioso sanguine plena conspiceretur. Ita enim & in lacte & in melle refrigeratione obvenire experimur. Quod si in utraque cotyla sanguis eodem pene colore, ut non multum jam dissimili con-

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sistentia coagulatus, similiter & s
rum expriuens & pariter i
tramque mensuram dum cal
& dum friget similiter comple
verit, sufficiens erit cuivis ad fide
faciendam & ad quorundam insom
nia rejicienda puto argumentum
neque aliam speciem esse sinistro
quam dextro cordis ventriculo san
guinis, sicut & sensu indagare pote
ris & ratione). proportionabilit
enim venam arteriosam una spu
mante gutta distentam coaffirma
tum oporteret & proindè eundem
& similiter effervescentem & fer
mentantem sanguinem dextro
quam sinistro, Quandoquidem in
gressus venæ arteriosæ & Aortæ e
gressus æquipollens; æquiparabilis.

Tria potissimum apta sunt ad
hanc opinionem inducendum de
diversitate sanguinis; unum, quod
arteriotomiâ floridiorem sanguinem
extractum vident: Alterum, quod
in

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in dissectione corporum mortuorum tam sinistrum ventriculum cordis quam arterias omnes adeò inanitas reperiant. Tertium, quod sanguinem arteriosum spirituosorem & spiritibus repletum intelligunt, & ità majorem multò locum occupantem cogitant: quorum omnium causæ & rationes quibus non appareat, iis inspectio imponit.

Primum quod ad colorem pertinet, semper & ubique exiens sanguis per angustum foramen quasi percolatur, & tenuior & levior pars, quæ supernatare solet, magisque penetrativa est, eliditur; Sic in phlebotomia, sanguis majori fluxu aut vi erumpens è majori orificio longiusque profiliens crassior, corpulentior & colore obscuriori est; Sin ex parvulo foramine & angusto & guttatim emanaverit (ut solet è vena solutâ ligaturâ) floridior, tanquam

quam enim transcolatur, & exiens pars solummodo tenuior & pene penetrativa magis ut in hemorrhagia nasarium, vel extractus per hirundines vel cucurbitulas vel quovis modo bono per diapedesin, exiens floridior creditur: Quia tunicarum crassities, duritiesque angustior redditur, nec adeò facilè reclinans ut exeunti sanguini viam præbeat patentem; sicut quoque contingit obesis corporibus, cum ex pinguedine subcutanea, venæ orificium opprimitur; sanguis tenuior & floridior & tanquam arteriosus apparet: Ex adverso si sanguis è rescissa arteria liberè profluens acetabulo acceptus, venosus apparebit; multò floridior sanguis in pulmonibus, & exindè exprimitur, quam in arteriis reperitur.

Vacuitas arteriarum in corporibus mortuis (quæ forsan imposuit Erasistrato ut arterias spiritus tantum aërios

& aërios continere existimaret) indè
peruenit, quod quandò subsident (me-
mbris occlusis) pulmones, non ulte-
ius respirant, ità per ipsos sanguis
operè non potest transire, perseve-
rat tamen per temporis spatium cor
expellendo, unde & sinistra cor-
dis auricula contractior, & ventri-
culus pariterque arteriæ inanitæ, &
non sanguinis successione repletæ
vacuæ apparent. Sin si simul cor
pulsare cessaverit & pulmones re-
spirando transitum præbere, ut in
his qui aqua frigida submersi suf-
focantur, aut syncope & morte sub-
itanea extinguuntur, pariter reple-
tas venas & arterias reperies.

Quod ad tertium attinet. De spi-
ritibus, quinam fiant, & qualiter in
corpore, & quali consistentia, An
separati, & distincti à sanguine &
partibus solidis, an commisti, Tot
tamquæ adversæ opiniones sunt, ut
non

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non sit mirum, spiritus quorum natura in ambiguo ità relinquitur communi ignorationis subterfugum infervire. Vulgò enim scioli, cupiunt causas assignare haud norunt, dicunt statim à spiritibus hoc fieri : omnium opifices spiritus introducunt. Et ut mali Poetæ ad fabulæ explanationem & Catastrophæ *ἑρμηνείαν* advocant in scenam.

Fernelius & alii, spiritus aërios & invisibiles substantias, supponunt probat enim esse spiritus animales eodem modo quo Erasistratus in arteriis, quia cerebro cellulae reperiuntur, quas cum non datur vacuum spiritu in vivis repleri concludit: tota tamen schola Medicorum, tres spirituum species constituit, naturales per venas, vitales per arterias, & per nervos animales tranari spiritus (unde dicunt medici ex Galeno, quandoque partes, cerebri

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erebri consensu laborare, quia pro-
hibetur facultas cum essentia, id est,
spiritu, quandoque citra essentiam.)
Insuper præter influentes has tres
ordines spirituum, totidem implan-
tatos videtur asserere. At nos neque
in venis, nervis, arteriis aut parti-
bus vivorum, dissectionibus explo-
rando invenimus. Alii igitur cor-
poreos spiritus faciunt, alii incor-
poreos, & qui corporea volunt,
quandoque sanguinem vel sanguinis
tenuissimam partem, copulam ani-
mæ, quandoque in sanguine con-
tentos ut in nidore flamma, conti-
nuo fluore spiritus sustentatos sub-
intelligunt, quandoque sanguini
contradistinctos. Qui spiritus in-
corporeos affirmant non habent
ubi insisterent; sed & potentias spi-
ritus agnoscunt ut spiritus concocti-
vus, chylicativus procreativus &
tot spiritus quot facultates aut par-
tes. Sed

Sed & scholaſtici, ſpiritum for-
 tudinis, prudentiæ, patientiæ, omni-
 umque virtutum, & ſpiritum ſapi-
 entię ſanctiſſimum connumerant
 omneque donum divinum. Ma-
 item & bonos ſpiritus, aſſiſtere, po-
 ſidere, deſerere, vagari ſuſpiciunt
 Morbos à cacodæmone, tanquam
 cacochimia opinantur cauſari. Sed
 enim quanquam nil magis incen-
 tum & dubium quam de ſpiritibus
 doctrina tradita; tamen ut pluri-
 mum omnes medici cum Hippocra-
 te concludere videntur, qui corpus
 noſtrum ex tribus compositum vo-
 luit partibus, continentibus, con-
 tentis & impetum facientibus. Per
 impetum facientibus ſpiritus inter-
 pretantur. At ſi per impetum faci-
 entibus, ſpiritus intelligendi; quic-
 quid in vivis corporibus vim habet
 & impetum agendi, ſpiritus nomine
 compellaretur. Nec ideo omnes
 ſpiritus

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Spiritus sunt aeriae substantiae, nec
potentiae, nec habitus, ut neque in-
corporei, sed quod ad propositum
nostrum præcipuè spectat, omisso
maiorum omnium significationum,
medo.

Spiritus per venas aut arterias
currentes, à sanguine non sepa-
rantur ut nec flamma, à nidore in-
flammabili; sed sanguis & spiritus
num & idem significant, diverso
ut plurimū, ut vinum generosum, & spiri-
tus ejus. Nam uti vinum ulterius
vinum non est (amisso omni spi-
ritu) sed vappa, aut acetum, Ita
neque sanguis sine spiritu sanguis
est: sed æquivocè, & cruor; & ve-
luti manus lapideus aut mortuus
non amplius manus est: ità nec
sanguis sine spiritu vitali, sanguis;
sed corruptus, statim censendus; si
spiritu destitutus fuerit. Spiritus
itaque qui arteriis & sanguini arte-
rioso

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rioso præcipuè inest, aut actus essent
est (sicut vini spiritus in vino, com
aquæ vitæ spiritus) aut sicut flammula,
mula, in vini spiritu accensa, & se
nutriendo vivens. Igitur sanguis
cum plurimum spiritibus imbuitur
non illis turget, aut fermentatus
aut inflatur, ut majorem locum de
sideraret, & requireret (quod ex
perimento allato per acetabulorum
mensuram certissimè dijudicare po
teris) sed sicut vinum, majoribus
viribus, & impetu agendi, & effice
endi pollere, secundum mentem
Hippocratis intelligendus.

Idem itaque, sanguis, in arteriis
qui venis est, licet spirituosior ag
noscat, & majori vi vitali polo
lens. Non autem in quid magnu
aerium convertitur, aut vaporosior
redditur, quasi nulli essent spiritus
nisi aerii, aut nullum impetum fa
ciens, præter flatus, & ventosita
seol

ed neque spiritus animales, natu-
ales, vitales qui in solidis parti-
bus, viz. ligamentis & nervis (præ-
sertim si tot species) inhabitant,
intrà cœcos meandros contenti, tot
materiæ diversæ formæ, aut vaporum
species arbitrandi.

Qui spiritus corporibus animalium corporeos agnoscunt, sed consistencia aeriâ, vel vaporosâ, vel flammeâ; ab illis scire libenter velim, An sine sanguine, hûc, illûc, transire, refluere, & vagari tanquam corpora distincta possint: An inquam sanguinis motum sequatur spiritus, tanquam vel sanguinis partes sint, vel indissolubili connexu, & interrupta exhalatione alligati: adeo neque derelinquere partes possint, neque transire sine sanguinis influxu, & refluxu & transitu.

Si enim (ut vapores aquæ calore attenuati) spiritus ex sanguine, continuo

66 *Exercitatio Anatomico.*

continuo fluore & successione p
tium existunt, pabulum sequi
cessu est, neque à pabulo remanent,
manent, sed in continua evanescentia : & proinde neque influere neque
refluere, neque transire quaviam
neque permanere, sine sanguine
fluente, refluxente, transiente, ta
quam eorum vel subjecto, vel vehi
culo, vel pabulo.

Deinde scire ab illis velim, Quid
spiritus in corde fieri docent, & quod
vaporibus, vel exhalationibus sangui
guinis, (five calore cordis five con
cussione) suscitatis, & aere inspirato
permiscentes componunt. An non
tales spiritus, sanguine frigidiores
multo sint æstimandi; quandoquidem
dem partes ambæ, ex quibus componuntur
frigidiores multò sint. Ac
viz: & vapor: vapor enim aquæ ferè
ventis, multò ipsa adde quâ tollerant
bilior, flâma quævis minùs combur
ren

magis quam carbo elychinæ, & carbo
ni quam ferrum, aut æs candens.
Unde videretur, magis spiritus
jussimodi, calorem suum à sangui-
acceptum referre, quam sangui-
m à spiritu incalescere: & tales
ritus potius fuligines, & effluvia
crementitia sanguinis, & corpo-
(veluti odores) quam natura-
s censendi opifices, præsertim
Quam tam citò, virtutem (si quam
abent à sanguine, suo origine ac-
eptam) amitterent, fragiles adeò
evanidi existentes.

Unde quoque probabile foret,
pulmonum expirationem esse, qua
is efflatis, eventaretur & depure-
ur sanguis: atque inspirationem
sse, ut sanguis pertranseundo inter
entriculos duos cordis, contempe-
etur, ambientis frigore: nè exan-
descens, & intumescens, quadamq;
fermentatione inflatus,) sicuti effe-
vescens

68 *Exercitatio Anatomica*

vescens mel & lac) adeo distendens
pulmonem, ut suffocaretur animam
Quemadmodū sæpius in periculolo
Asthmate vidimus, quò etiam G
lenus causam refert, cum dicit,
obstructis levibus arteriis illud con
tingere: viz. vasis venosis, arteriosis
Hoc sum expertus à suffocatione
asthmaticæ summo discrimine, co
curbitis affixis & multà subito gelog
da affusa aqua, liberatos fuisse non
paucos. Hæc forsā satis superque
de spiritibus hoc loco, quos definir
& docere, quid sint, & quales,
tractatu physiologico debemus: tan
tum addam.

Qui de calido innato, tanquam
naturæ, ad omnia communi instrum
mento tractant, & influentis caloris
ris, ad omnes partes fovendas, &
in vita retinendas, necessitatem deb
cent, atque non sine subjecto exsist
tere agnoscunt, quia ob celeritatem

tem

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in influxus & refluxus (animi pa-
matibus præsertim) hujusque
loris motum velocem, corpus
mobile non proportionabile repe-
unt, spiritus introducunt, tanquam
corpora subtilissima, maximè pene-
trativa, & mobila. Haud aliter
nam operationum naturalium di-
nitatem mirabilem, ab illo com-
uni instrumento viz. calido inna-
o proveniente vident. Illos
spiritus, sublimes, lucidos, æthereos,
celestis naturæ, divinos, vincula
nimæ, esse consimiliter comminif-
untur; veluti vulgus imperitorum,
priorum operum causas non capi-
unt, Deos immediatos authores
opinantur & prædicant.

Unde calorem influentem, in sin-
gulas partes perpetim per spiritus
influxum idque per arterias adven-
tiantem, decernunt, tanquam san-
guis nec tam citò moveri, nec peni-
tus

de Circulatione Sanguinis.

tus insinuari, nec tantopere fovit
potuisset. Eoque provecti sunt h-
jus opinionis fiducia, ut contentio-
tum in arteriis sanguinem esse re-
gant.

Et levissimis argumentis conan-
tur astruere, sanguinem arteriosum
specie differentem esse. Vel aëres
hujusmodi spiritibus, repletas esse
arterias, & non sanguine: contra
ea omnia quæ Galenus adversus
Erasistratum, tum ab experientia
tum ratione, attulit.

Verum enim verò, sanguinem
arteriosum, non ita differre, super-
ori experimento, & sensu, satis
manifestum; de sanguinis influxu
& spiritus non separati à sanguine
sed ut ejusdem corporis per arteri-
as influentis, sensus quoque facere
potest pariter manifestum.

Observare licet, quando & quæ-
ries extrema manus, pedes, vel au-
riculæ

iculae, rigent, & frigent, & influen-
te calore rursus restituntur; Quod
imul contingunt, colorari, & calfi-
ri, & repleri: venasque antea
xiles & oblitteratas, apparere, &
umefieri, unde & quandoque cum
abitò recalescunt, dolore afficiun-
tur partes: ex quibus appareat. Id
quod influxu suo calorem advehit,
dem esse quod repleat, & colorat:
hoc autem præter sanguinem nihil
aliud esse potest; Sicut antè demon-
stratum, & quamvis longiori discissa
arteria & vena, quavis sensu percipe-
re evidentè potest, cum viderit par-
tem venæ citiorem, versus cor, ni-
hil sanguinis emittere: partem verò
ulteriorem profundere copiosum, &
nil præter sanguinem. (Qualiter po-
teapag. 85. in experimento meo cō-
memorato in Jugularibus internis
facto) Contrâ rescissâ arteria, san-
guinis parùm, ex parte ulteriore
D dissecta

72 *Exercitatio Anatomica*

dissecta manat : Citerior vero pars
tanquam è syphone violento impetu
su merum sanguinem ejaculat.

Quo experimento constat, quod
transitus in utrisque sit? an hac, an
illac, constat itè; qua velocitate
quo motu sensibili, & non sensibili
guttatim, qua violentiâ insuper; & quod
ne quis subterfugiendo prætendat
spiritus invisibiles; dimittatur orifici-
cium vasis dissecti in aquam, vel
oleum: Si enim quidpiam exiret
creum per bullas erumperet visibile.
Hoc enim modo, Crabrones, vespasque
& hujusmodi insecta, in oleo deo
mersa, & suffocata, ultimò, aëre
bullulas è cauda dum emoriuntur
emittunt, undè ità respirare vivere
non est improbabile.

Animalia enim omnia, aqua sub
mersa & suffocata, ultimò cum pro
funduntur & labant inferiùs bullulas
las ex ore, & pulmonibus, emittere
solen.

solent, & spiritum reddunt.

Constat denique eodem experimento, in venis valvulas ità exactè claudi, ut aer inflatus non penetraret, multo minùs sanguis : Constat inquam sensu, neq; sensibilibiter; neque insensibiliter; neque sensim, neque guttatim, sanguinem per venas à corde elongari.

Et ne quis tandem eò confugeret, ut dicat, hæc ità esse cum turbatur natura, & præternaturaliter constituta sit; non verò cum sibi relicta liberè agat. Quandoquidem in morbosa & præternaturali constitutione, eadem apparent, quæ non in naturali, & sano statu.

Dicendum & existimandum est, quod licet discissa vena, tantum sanguinis ex ulteriori parte emanare, præter naturam videatur aut dicatur quia turbatur natura non tamen dissectio, partem citiorem claudit

74 *Exercitatio Anatomica*

quo nihil exinde exeat, nec exprimatur
 queat, siue turbatur natura siue non
 Alii similiter contendunt, dicendo
 quanquā, abscissā arteriā propè cor
 in tanta copia singulis pulsibus pro
 rumpit statim sanguis : non prop
 terea semper, cor integrum, & inte
 grā arteriā, pulsu pellit. Verisimili
 tamen est omnem pulsum aliqui
 impellere, neque posse sine alicujus
 contenti impulsu, pulsum continen
 tis esse. Tamen hoc, quidam; quē
 se defenderent, & circulationem vi
 tarent, non verentur affirmare &
 asseverare. Arterias viz. in viventi
 bus, & secundum naturam sese ha
 bentibus; adeò plenas, ut ultrā na
 grana sanguinis admittere valeant
 & consimiliter; de cordis ventricu
 lis. Sed extra dubium est, quando
 cunque, & quousque, dilatari, &
 contrahi, arteriis & ventriculis
 conceditur, recipere posse ulteriùs
 fan-

sanguinis aliquid impulsum, idque ultra multa grana, debere; Nam si ventriculi ita distenti (ut vidimus quandoque in anatomia vivorum) quoad nil amplius sanguinis admittant, restitat cor à pulsu, & tensum renitensque permanens, suffocatione mortem inducit.

Sanguis dum movetur, an attrahatur, an impellatur, an sua intrinseca natura sese moveat satis in libello de motu cordis & sanguinis dictum est, ut & de actione, functione, dilatatione, contractione cordis, qualiter sit, & simul cum Arteriarum diastole, ut qui exindè argumenta contradicendi sumant, quæ dicta sunt, vel non intelligere, vel nolle visum explorare, videntur.

Haud quidquam puto in corpore attractum demonstrari possit nisi alimentum, successione partium sensim in loca deperditi, sicut lu-

D 3 cernæ

76 *Exercitatio Anatomica*

cernæ oleum a flamma.

Unde omnis attractionis sensibili-
lis & impulsionis, commune or-
ganum primum illud est; Quocirca
nervi habent naturam, vel fibræ, vel
musculi, nempe ut sit contractile
quod (seipsum contrahendo) abre-
viare possit; & ideò tendere, addu-
cere aut propellere, sed hæc fusius
& apertius alibi in organis anima-
lium motoris declaranda.

Ad eos qui circulationem repu-
diant, quia neque efficientem neque
finalem causam vident, cui bono :
de quo adhuc nihil adjunxi, sed re-
stat demonstrandum. Prius in con-
fesso esse debet, Quod sit, ante quam
Propter quid, inquirendum. Nam
ex iis quæ in circulatione & hæc
posita obveniunt, usus & utilitates,
investigandæ sunt. Interim dicam,
quot sunt in Physiologia, patholo-
gia, & therapeia recepta, quorum
causas,

causas non novimus, esse tamen nullus dubitat; viz. febrium putridarum, revulsionis, purgationis excrementorum.

Quicumque itaque circulationem contra versantur, eò quod problemata medicinalia (stante circulatione) solvere non possint: aut in morbis curandis, & medicamentis usurpandis, apparentium causas exinde colligere nequeant, aut causas receptas a præceptoribus falsas esse non vident; aut approbatas opiniones relinquere indignum putant; & per tot sæcula traditam disciplinam, veterumque auctoritatem, in dubium vocari nefas putant.

His omnibus respondeam, facta manifesta sensui, nullas opiniones, naturæ opera, nullam antiquitatem morari. Naturâ enim nihil antiquius, majorisque auctoritatis.

Ad eos qui problemata (non sol-

D 4

venda

venda ut putant) è medicinalibus
observationibus, tanquam impedi-
dimenta sanguinis circulationi ob-
jiciunt: suosque errores, declaran-
dos opponunt (scilicet stante circula-
itu) phlebotomia, non revellit: cum
sanguis nil minus parti affectæ im-
pellatur: Excrementorum prave-
rumque humorum transitus, per co-
nobile viscus principale metuendus
effluxum excretionemque, & quan-
doque ex eodem corpore, diversis
partibus imò ex eodem foramine
eodemq; tempore, nonnunquam ma-
lus & corruptus sanguis egreditur,
cum si continuo fluxu sanguis agi-
taretur per cor transiens permis-
ceretur concussus: hæc quæ fieri
possunt dubitant, & hujusmodi plu-
rima, è medicorum schola, repug-
nare videntur, quo minus circula-
tionem admittant.

Neque satisfactum opinantur
(sicut

de Circulatione Sanguinis. 79

(sicut in Astronomiâ) nova syste-
mata ordinare, nisi omnia phaino-
mena solvant. Non aliud hoc loco
respondero, quam circulationem
non eandem, ubique, & semper,
esse; sed multa contingunt, ex san-
guinis motu velociori vel tardiori,
cordis propellentis robore, & infir-
mitate, sanguinis copia, conditione,
vel constitutione, partium densita-
te, obstructione, & similibus. Crassi-
or sanguis per angustos meatus æ-
grius transit, pertransiens per jeco-
ris parenchyma, magis transcolatur
quam per pulmonum.

Non pari cursu, per carnis & pa-
renchymatis rariorem texturam
tranatur, ac per nervosarum par-
tium compactam consistentiam.
Tenuior enim & purior, & spiritu-
osior pars, citius permeat, crassior,
terrestrior, & cacochymica, diutius,
subsistens, repudiatur: pars nutritiva

D 5

&

80 *Exercitatio Anatomica*

& ultimum alimentum, five ros, five Cambium, magis penetrativa est (si quidem ubique opponenda, vel ipsi Cornibus, plumis, unguibus, pilis undique) Si omniquaque enutritur secundum omnes dimensiones augmentantur: excrementa quibusdam locis propterea secernuntur, & coagmentantur & aggravant, aut concoquuntur: Neque excrementa, vel pravos humores, semel segregata neque lac, pituitam, spermam, neque ultimum alimentum (Ros & Cambium) cum sanguine revolui necesse puto, sed adhærere quod nutrit ut agglutinetur oportere. De quibus omnibus, plurimisque aliis, in propriis locis determinandis, & declarandis, nempe Physiologiâ, reliquisque artis medicinæ partibus: nec de circulationis sanguinis consequentibus, inconvenientiis, vel convenientiis, convenit disputare.

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pūtare, priusquam ipsa circulatio
stabilita quod sit, & pro concessio
admittatur.

Astronomiæ exemplar non hic
imitandum est, ubi ex apparentiis
duntaxat, & ipso quod sit, causæ &
ipsum propter quid investiganda
veniunt. Sed sicut quis eclypseos
causam perquirens, supra lunam si-
steretur, ubi sensu causam discerne-
ret, non ratiocinio sensibilibus, quæ
sub sensum cadunt, nulla alia certior
demonstratio ad fidem faciendam
adduci poterit quam sensus &
αὐτοψία.

Aliud experimentum insigne,
apud omnes studiosos veritatis, cu-
pio exploratum. Quo & pulsus ar-
teriarum ab impulsu sanguinis fieri
& illustrari perspiciatur.

Intestina canis, vel lupi, vel cu-
iusvis animalis inflata, & exiccata,
(qualia apud pharmacopeos vidi-
mus)

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mus), Si in quavis longitudine, parq[ue] ut
abscissa, & aqua impleta, utrinqu[am]
ligetur, ut sit tanquam farcimen
Poteris ab una parte digiti, ictu
pulsâ & vibratâ, in altera extremi
tate adversa, applicatis digitis (u
suprà carpi arteriam solemus pulsu
sum indagare) omnem ictum, &
motus differentiam clarè sentire, atq[ue]
que hoc modo, ut etiam in omni ve
na corporis turgente, sive viventis
sive mortui, poterit quispiam tyro
nibus omnes pulsum differentias
in magnitudine, frequentia, vehe
mentia, ritmo ad sensum æmu
lari, & docere, & indigitare
Tanquam enim in longa vesica
repleta, & in tympano oblongo
omnis ictus unius extremi, in altero
simul cernitur, proinde in hydropo
ventris, sicut quoque in omni absces
su liquidâ materiâ oppleto, solemus
anasarcam a tympanite distingue

re. 31

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e. Si omnis impulsus & vibratio, in uno latere facta, clarè in altero sentitur tactu, Tympanitem censemus; non ut falsò existimatur, quia sonum tympani refert, & flatu quantum fiat, (quod nunquàm accidit) sed quia, uti tympano, omnis ietus levissimus pertranseat, & vibratio quævis percurrit: Serosam enim, & ichorosam, & qualem urinæ est, substantiam subesse denotat, & non aut lentam, aut viscidam, ut in Anasarca, quæ impressa ietus & impulsione vestigia servat, non transmittit. Hoc experimento in medium adducto, oritur potentissima obiectio, contra sanguinis circuitum, à nemine qui contrà me scripserit, observata, aut opposita.

Quandoquidem in hoc experimento, pulsus systoles & diastoles, vidimus fieri posse, sine exitu liquoris, in arteriis posse ex ictu cordis
con-

contingere, & sine circuitus necessitate, quis suspicabitur? sed similiter Euripi in morem, illinc, huc, vicissim, hinc illuc sanguinem agitari. Verum aliàs hanc difficultatem solvimus sufficienter, & nunc quodque dicimus; in arteriis viventium hoc non esse potest, quoniam cor continuè & continenter, Auricula cordis dextra, ventriculum implet sanguine, cui tricuspidæ valvulæ regressum negant, & simul Auricula sinistra sinistram, & uterque ventriculus in systole, projicit sanguinem & protrudit: quorum Sigmoides valvulæ non sinunt remeare. Aut igitur alicubi ex pulmonibus & pariter ex arteriis emigrare, continuè & continenter debet, aut tandem alicubi stagnans & infarctus, vel continenter vasa disrumpat, vel cor ipsum distendendo suffocet; ut in viva dissectione anguis (in libello

mecom

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neo de sanguinis motu) ad sensum
contingere annotavimus; ad hoc du-
cium deciarandum, duo aliquot ex-
perimenta, inter multa alia comme-
norabo, quorum prius antè retuli;
Quo clarè appareat sanguinem in
venis, continuo & magno conatu,
& fluore, versus cor semper currere.

In Jugulari vena interna denuda-
ta Damae vivæ, (Coram multis no-
bilibus & Rege Serenissimo Do-
mino meo assistentibus) per me-
dium divisa & abrupta ex parte
inferiori, è clavicula surgente, vix
guttæ quædam prodierunt sanguinis,
quando magno impetu, & rotundo
fluore prorumpente, longius deor-
sum è capite per alterum illius
venæ orificium, sanguis uberrimè
scaturiebat. Idem quod quotidè
poteris observare in phlebotomia
profluente sanguine: Si uno digito,
paulò infrà orificium -venam com-
primas,

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primas, affatim fluor sistitur: quod compressione solutâ, abunde denique effluit, ut prius.

In quavis visibili longa vena cubiti, sursum extensâ manu, & omni sanguine deorsum è manu quocumque poteris depresso: videbis venam quasi (relictâ in cute foveâ) collapsam. Quamprimum verò summitatem unius digiti comprimis, statim partem manum versus, oppleri, turgere & (adveniente è manu sanguine) tumescere percipies. Quid? quod detento spiritu, & inde compressione pulmonibus; multo ingesto aere, simul vasa pectori comprimuntur unde sanguis in faciem & oculos multo rubore compellitur.

Quid? quod ut Arist. in problematibus omnes actiones, cum vi & robore magis obeuntur, detento anhelitu quam laxato. Sic è venæ frontis vel linguæ, compressione Jugulæ

retento anhelitu elicitur sanguis uberior.

Ego aliquando in cadavere humano novitè strangulato, intra duas horas à suspensione, aperto pericardio & Pericardio, (antequam auriculæ rubor evanuerat) auriculam extram cordis, & pulmones, plurimùm distentos & infarctos sanguine ; multis attestantibus ostendi præcipuè verò Auriculam ad magnitudinem hominis pugni magnitudinem turgentem adeò ut disruptam pressi putares. Quæ moles die sequente, refrigerato penitus corpore, & per alias vias cruore dilapso, detumescens evanuit.

Ita ex his & aliis experimentis, constat sanguinem per venas omnes, ad cordis basin procurrere, & nisi transitus daretur in alias vias, coarctari, aut cor ipsum eò obrui. Si ex altera parte, si non ex arteris efflueret,

efflueret, sed regurgitatus reperiret, & appareret quantum opprimeret.

Aliam observationem addam. Vir nobilis Eques Auratus Dominus Robertus Darcy, progener doctissimi viri, & mihi amicissimi medici Celebrissimi Doctoris Argentæ. Cum erat consistente ætate, sæpè dolore quodam pectoris oppressivus conquestus est; præcipuè nocturno tempore. Ità ut quandoque lipothymiam, quandoque suffocationem paroxismo metuens, vitam inquietam & anxiam degebat, multa incassum tentavit; omnium medicorum consiliis usus: tandem in gravescente morbo, Cachectico & hydropicus fit, & ultimò in ultimo paroxismo vehementer oppressus obiit. In hujus cadavere, (præsentis D. Doctoris Argentæ, Qui tunc temporis præsidens Collegii medicorum erat, & D. D. Gorge, Theologus præ-

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ædicatore egregio ; Qui illius
trochii pastor fuit.) Ex impedito
ansitu sanguinis, de sinistro ven-
iculo in arterias, paries ipsius ven-
iculi sinistri cordis (qui satis cras-
s & robustus cernitur) disruptus
amplo hiatu perforatus erat, cum
ramen tantæ amplitudinis sangui-
nem effundebat, ut facilè aliquem ex
eis digitis reciperet.

Alium virum cordatum novi,
qui pro irà & indignatione, ob ac-
ceptam injuriam à potentiori, & il-
latam contumeliam, adeò æstuans
ardescerebat, ut invidiâ & odio
in dies (ob inhibitam vindictam)
ductis, & animi passione vehementi
quo maximè exulceratus erat, nemi-
ni patefacto, tandem in mirum ge-
nus morbi incidit : summâque op-
pressionè & dolore, cordis, & pe-
toris, miserè conflictabatur, ut nul-
lis adhibitis experitissimorum Me-
dicorum

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dicorum auxiliis proficientibus, in scorbuticam tandem post aliquo annos cachexiam incidens, contabuit & moritur.

Huic tantummodo aliquid solaminis accidit, quoties & quamdiu tota pectoris regio, à fortissimo viro comprimeretur, & (sicut piston panem subigens) depresso & tunderetur. Amici ipsum veneficio, à malefica affectum putabant, aut Cacodæmone obsessum.

Huic quoque Arteriæ Jugulares pollicis magnitudine distentæ, tanquam utraque esset Aorta ipsa, aut arteria magna descendens, altè & vehementer pulsabant, & tanquam Aneurismata duo oblonga apparebant, undè & arteri otomiam circà tempora tentavimus, sed nullo levamine: In cadavere dissecto inveni Cor, & Aortam, adeo distenta & sanguine referta, ut cordis moles & ven-

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entriculorum cavitates, bovini cor-
magnitudinem, compensabant,
æquipollebant.

Tantæ sanguinis cohibiti, vel
conclusi vires sunt, tantusque impe-
s. Quanquam igitur (per expe-
mentum pridem allatum) impul-
sioni fieri, sine exitu (conquassatâ
tunc indè aquâ) poterit in farci-
ne prædicto, idem tamen non
potest sanguini, in vasis viventium
contingere, sinè summis & gravissi-
mis impedimentis, & periculis.

Veruntamen exinde manifestum
est, sanguinem in suo circuitu, non
eâdem velocitate, & celeritate, ubiq;
transire, ut neque eâdem vehemen-
tentiâ, in omnibus locis, & parti-
bus, & temporibus: sed pro ætate,
ætu, tempeste, habitu corporis, cæ-
lisque rebus contingentibus in-
ternis, vel externis, naturalibus,
vel non naturalibus, multum evari-
i. Non

Non enim per vias, & Meatus
occlusos, obstructos, aut im-
peditos, eâdem celeritate transi-
quâ per apertos, reſeratos & pate-
tes, neque per corpora aut par-
tibus densas conſtrictas, infarctas uti per
raras, relaxatas, & deobſtructas.
Neque cum debilitèr, lentè, & mi-
litér fit impuſus, itâ expeditè pro-
currit, aut penetrat, uti cum vi
robore impingitur, vehementiâ,
copiâ, cogitur.

Neque craſſus ipſe ſanguis, a-
ſollidior, aut terreſtrior factus, adeo
penetrativus, uti cum ſeroſior, attenu-
atus, liquidior exiſtit.

Et proinde rationabiliter exiſti-
mandum eſt, ſanguinem in circuitu
ſuo, tardiùs pertransire per Renes
quam per Cordis ſubſtantiam, Cerebrum
lèrius per jecur, quam per renes, per Co-
lienem, quam per Jecur, per pulmones,
quam per carnes, aut alia
aliqua

qua viscera, quanto rarioris con-
tinentiæ sunt. Similiter contempla-
licet, de ætate, sexu, temperie, ha-
uque corporis molli, vel duro, de
ambientis frigore, densante corpora,
ando vix venæ appareant in ar-
bus, aut color sanguineus cernitur
et calor sentitur; & postu liquidi-
e facto sanguine ab accessione a-
menti; Ita quoque venæ conspi-
æ magis, & liber, effundunt in
lebotomia calefacto corpore,
am refrigerato. Videmus uti ab
imæ passione, (dum administra-
r phlebotomia) si inciderit pavi-
is in lipothyniam, statim sistitur
nguinis effluxus, & pallor ex-
nguis totam corporis superficiem
cupat, rigent membra, sibilant
res, oculi occæcantur, & convul-
ntur. Campum invenio ubi lon-
us percurrere, & latius speculan-
o expatiari possum. Sed enim tan-
ta

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ta hinc veritatis elucescit lux, quæ
tot problemata explanari, tot dubia
solvi, tot affectionum, & morborum
causæ, & curandi occasiones inve-
stigari poterunt, ut peculiarem tra-
ctatum postulare viderentur. Quibus
omnibus in observationibus
meis medicinalibus admiratione
digna tradam.

Quid enim magis admirari con-
tingat, quam quomodo in omni af-
fectu, appetitu spe vel timore, cor-
pus nostrum diversimodè patitur &
vultus evariatur ipse, & sanguis hu-
aut illuc subterfugiens videtur. In-
rubent oculi, constringitur pupilla
in verecundia, rubore profunduntur
genæ.

Timore infamia, & pudore palli-
da facies, rubent auriculæ, tanquam
malè audituræ: cupidine tactis ado-
lescentibus, quàm celeritè imple-
tur nervus sanguine, & erigitur

tens

nditur)? Quod autem medicis evenit, observatione dignissimum & utilissimū. Quare omnem dolorem, sanguinis emissio, cucurbitulæ & arteriæ, deferentis fluxum compressio, & coarctatio artificiosa, præsertim interea dum fiunt) tanquam incantamento) sedant & auferunt: hæc inquam ad observationes, ubi clarè enodātur referenda.

Perperam, anatomicā dissectione confirmanda, & *αὐτοψία* quæ sunt credenda, inepti & inexperti, Diaceticis & longè petitis argumentis, conantur vel evertere, vel stabilire. Quod in quæstione est sensibile, & visibile, an sit, necne? videre, vel expertis credere, teneri, quicumque scire desiderat, oportet.

Neque ullā aliā certitudine clariori erudiri, aut doceri poterit: Quis vinum dulce, multumque aquæ potum antecellere, iis qui

E nun-

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nunquam degustârunt, persuadeb
 Quibus argumentis, Solē esse lue
 dum, & suprâ omnes stellas sple
 dentem, à nativitate cœcis, confir
 mabit? (Sanguinis circuitum que
 tot sensibilibus ad autopsiam exp
 rimentis confirmatum, jam p
 tot annos, habuerunt omnes: N
 mo inventus est qui rem sensibile
 (viz. motum & fluxum, refluxum
 sensibilibus pariter observationibus
 redarguere aut experientiam alle
 tam infringere, experimentis valui
 imò contrarium astruere ex *αὐτοψία*
 ne tentavit quidem.

Cum interim non desunt, Qui
 inexperientiam, & rudem ignoran
 tiam anatomicam, nihil quidquam
 sensibile, in contrarium quod affe
 rent habentes, vanis quibusdam
 fictis ex præceptorum authoritat
 receptis assertionibus, vel probab
 libus suppositis, quibusdam cap

uncu

vinculis vacuis obstrepunt, multisq;
verbis aliqui insuper, iisque haud
dignis sed sæpè maledictis, nec sine
convitiis, & contumelia oblatrant:
quibus nihilo plus agunt, quam ut
dent operam, vanitatem & ineptias
suas, & malos mores, argumentorum
rumpue quæ à sensu petenda essent,
inopiam, prodere, & cum falsa sophistica
ratione, adversus sensum insanire videantur. Haud aliter,
maris Siculi ventorum turbine concitati
fluctus, contrà scopulos intrà Charybdin
allisi, fremunt, & refracti & reverberati
spumant, quàm contrà sensum ratiocinium.

Si nihil admitteretur per sensum,
sine rationis testimonio, aut contra
quandoque rationis dictamen, jam
nulla essent problemata disputanda.
Si non certissima per sensum fides
foret, eaque ratiocinando stabilita,
(ut in suis constructionibus Geo-

metri solent) nullam perfectò ac
mitteremus scientiã: Quippè ex sen
sibilibus, de sensibilibus demonstratio
rationalis, Geometrica est. A
cujus exemplar, abstrusa & à sensu
remota, ex apparentibus manifestis
oribus, & notioribus, innotescunt.
Meliùs multo Arist. nos admonet
lib. 31. de gen. An. de generatione
“apum disputans: rationi fides adhibenda
“benda inquit; si quæ demonstratur,
“tur, conveniunt cum iis quæ sensu
“percipiuntur rebus; Quæ cum factis
“cognita habebùtur tum sensui magis
“gis credendum quam rationi. unde
probare vel improbare vel reprobare
re omnia ab examinatione minuenda
facta debemus: examinare verò
experiri an recte an perperam dicta
sint; ad sensum deducere oportet
sensus judicio confirmare & stabilire
re: ubi si quid fictum, non latet
unde Plato in Critias difficilem esse
earum

rum rerum explicationem asserit
narum experientiã habere poteri-
us. Neque apti ad scientiam sunt
auditores qui nullam experientiam
abent.

Quàm arduum & difficile sit,
nullam experientiam habentes, vel
quibus, experientiam aut sensibi-
m cognitionem non habent, do-
re : & quam inepti, & indociles,
expertiq; Auditores sint, ad veram
ientiam; cœci de coloribus, surdi
e consonantiis judicia planè osten-
unt. Quis unquam maris fluxum, &
fluxum, Quis ex diagramate geo-
metrico, angulorum quantitates, aut
terum rationes, cœcos docebit?
ut eos qui neque mare viderunt,
neque diagramata? Inexpertus in
anatomicis, & in quantum propriis
culis, & proprio exindè conceptu
em non tenet, cœcus in iis qua-
antenus existimandus, & ineptus

E 3

ad

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ad doctrinam. Non enim, de quibus
bus, disputat Anatomicus, neque
ex quibus, in rei natura insitis, desu-
sumit argumenta, quidquam rite
novit; sed cuncta pariter ignota
sunt, tam quæ concluduntur, & colo-
liguntur, quam ex quibus. Nulla
autem possibilis cognitio, ex non
præexistente cognitione, eâque non
tiori, & hæc una potissimum causa
est, cur tam incerta & conjecturalis
nostra, de cœlestibus corporibus
scientia sit. Ab iis qui causas & rati-
ones omnium, scioli ad eò profiten-
tur, scire velim, ut ambo oculi, si-
mul hac atque illac, & quaquà ver-
sus sese intuendo moveant: nec si-
gillatim, iste illuc, hic istuc, se con-
vertat oculus. Ità ambo cordis aus-
riculæ &c.

Qui febrium causas, aut pestilen-
tiæ, aut quorundam medicamentor-
um & mirandas proprietates, ip-
sorumque

rumque causas non norunt an
optereà essent neganda?

Cur foetus in utero, non respi-
ns aerem, usque ad mensem de-
mum, ob defectum respirationis
non suffocatur? Cum natus in se-
cundo, vel octavo, quamprimum ae-
m inspirat, inhibita postmodum
respiratione, ob defectum aeris suf-
ocatur. Quare in utero existens,
vel adhuc intrà secundinas nondum
exitum adeptus, vitam sine respira-
tione retinere poterit? quampri-
mum vero aeri semel expolitus, nisi
respiraverit, vitam retinere non po-
terit.

Quoniam multos video hæerere, &
de circulatione dubitare, & aliquos
oppugnare, eo quod me non peni-
tus intellexerunt; eorum gratia,
brevisiter quid dictum, velim, in li-
bello de Cordis & sanguinis motu,
recapitulabo. Sanguis in venis

contentus, suo quasi fundo ubi co-
piofissimus (in vena sc: cava) juxta
cordis basin, & auriculam dextram
sensim ab interno suo calore inca-
lescens & attenuatus, turgēt, attol-
litur, (fermentantium in modum
undē auricula dilatata suā facultatē
pulsificā se contrahens, propellit sa-
pius & confestim in dextrum cor-
dis ventriculum, qui impletus suā
systole, subsequenter sese illo im-
pulsu sanguinem expediens (cum
egressum valvulæ Tricuspidēs im-
pediunt) in venam arteriosam
(quā patens porta datur) compel-
lit, quò illius distentionem facit.
In vasis arteriosis, jam sanguis ad-
versus valvulas sigmoides recurre-
re impotens, simulque inspiratione
& expiratione, extēti, & ampliati,
& restricti pulmones, & unā quoq;
vasa ipsorum, huic sanguini viam,
transitumque, in arteriam venosam
præbent.

trahunt: ex quibus auricula sinistra,
simul & pariter, cum auricula dex-
tra; motum, ritum, ordinem, &
injectionem peragens, eundem, in
sinistrum pariter ventriculum, san-
guinem intromittit; quem dextra in
dextrum: unde sinister ventriculus si-
mul & pariter cum dextro (quando
egressus unde venerat propter
eadem valvularum continementum
impedimenta prohibetur) in capaci-
tatem Aortæ & consequenter in
omnes arteriæ ramos impellit: Ar-
teriæ hoc subitaneo impulsu reple-
tæ, cum non ita subito sese exone-
rare possunt, distenduntur, impel-
luntur, & diastolen patiuntur.

Unde cum continuè, & continen-
tèr idem reiteratur, colligo. arterias,
tum in pulmonibus, tum per uni-
versum, tot ictibus cordis, & impul-
sionibus sanguinis, adeò tandem di-
stentas & infartas iri, ut vel cessa-

ret omninò impulsas, vel disrumperentur vel dilaterentur adeo, ut omnem massam sanguinis à venis exhaustam continerent, nisi alicubi effluente sanguine exonerarentur.

Idem quin etiam de cordis ventriculis ratiocinium, repletis, & ab auriculis infarctis sanguine, nisi pariter sese deplerent arteriæ, tandem ad extremum distensi ventriculi, ab ab omni motu destituti, fixique permanerent. atque hæc collectio mea demonstrativa, & vera est, & necessaria, si vera sint præmissa, illa autem vera esse, vel falsa sensus nos facere debet certiores, non ratio; *αὐτοψία*, non mentis agitatio.

Sanguinem præterea in venis, assevero semper & nbique, de minoribus in majora currere, & versus cor ab omnibus particulis properare: unde colligo, Quam copiam (continuè intromissam) arteriæ receperunt

unt per venas traditam, reverti
andem eoque refluere, unde
primùm pelleretur, & eo modò
circuitu sanguinem movere, fluxu
& refluxu à corde per impulsum,
cujus impetu per omnes arteriarum
fibras cogitur: Postea ab omnibus
partibus, continuato fluxu, regre-
di, per venas successivè, quibus ab-
sorptus & exhaustus traducitur. hæc
vera esse docet sensus ipse; & à sen-
sibilibus collectio necessaria omnem
dubitandi ansam tollit.

Denique hoc est, quod enarrare,
& patefacere, per observationes, &
experimenta conabar, non ex cau-
sis & principiis probabilibus de-
monstrare, sed per sensum & expe-
rientiam confirmatam reddere, A-
natomico more tanquam majori
authoritate volui: Ex his notan-
dum.

Quam vim & violentiam, con-
cita-

citatamque vehementiam in cordis
& arteriis majoribus, tactu & visu
percipimus; Pulsusque systolen, &
diastolen, in animalibus maioribus
calidioribus; Non dico, in omni-
bus vasis sanguinem continentibus
eandem esse, neque omnibus san-
guineis animalibus, sed talem & tan-
tam in omnibus, ut exinde fluxus
sanguinis, & citatior cursus, per ar-
terias exiles, partium porositates
venarumque omnium ramos, neces-
sario fiat, & exinde circulatio.

Nam neque exiles arteriæ, neque
venæ pulsan, sed duntaxat majores,
& cordi viciniore pulsan arteriæ.
Eo quod non ita subito emittant, ac
impellitur sanguis: nam experiri
poteris, dissectâ arteriâ, & pleno
gurgite exiliente sanguine, ita ut
liberè exeat prout immittitur; In
arteria illa per quam transit, vix
pulsus perferas, quia datâ portâ
trans-

in cor anscurrit sanguis non distendit. In
actu & ruscibus, serpentibus, frigidioribus
systolen & animalibus, cor tardè & debi-
ter pulsatur, ut vix in arteriis pul-
sationem percipias: sanguinemque trans-
mittit lento admodum gradu. Unde
in his, sicut etiam minoribus arteria-
rum fibris in homine, nulla tunica-
rum aut sanguinis distinctio. Quia
sanguinis impulsu non percellun-
tur.

Rescissam & apertam arteriam,
ut dixi) pertransiens sanguis non
impellit, neque pulsatur, unde clarè
cernitur, Arterias neque innatâ fa-
cultate pulsificâ, neque à corde
demandatâ, sed solo sanguinis im-
pulsu, Diastolen pati. Nam tum
pleno ipso in fluxu longius proflu-
ente, tam systolem quaudam, quàm
diastolen discernere, & tactu per-
cipere poteris (ut antea dixi.) Om-
nesque pulsationis cordis differen-
tias,

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tias, rithmum, quinetiam & ordinem, vehementiam, intermissione inque in emanante fluore, (sicut in speculo imaginem) evidentè agnoscere. Quemadmodum cum aqua, vi & impulsu syphonis, per fistulas plumbeas in altum cogitur, singulas compressiones instrumenti, (per multa licet stadia distantia) in ipsius aquæ exeuntis fluxu, singulorum ictuum ordinem, principium, incrementum, finem, vehementiam observare & distinguere possumus: Ita ex abscissæ arteriæ orificio. Ubi notandum, ut in exemplo aquæ, continuum effluxum esse licet modò longiùs exiliat modo propriùs Ità in arteriis, præter sanguinis concussionem, pulsum, vel vibrationem, (quæ non in omnibus, æquè cernitur) continuum exindè fluorem motumque fieri usque quò primùm, sanguis (auricula nempe dextra) ubi incept, regreditur. Hæc

hæc in rescissa aliqua arteria lon-
gius (ut Jugulari) quam intrâ di-
gitis comprehendere, exitumque
considerari sanguinis, magis aut mi-
nus pulsare, amittere pulsum &
operare, pro tuo libitu poteris
colorare; ut clare discernantur. Et
in integro pectore; hæc manifesta
modo fiant, Ità aperto pectore,
collapsis exindè pulmonibus, a-
ssuoque motu respirandi brevi ex-
siri poteris, scilicet, contrahi au-
sculam sinistram, inaniri, albidio-
rem fieri & tandem cum sinistro
ventriculo pulsum intermittere, &
mittere, & destituere, & pariter
in rescissæ arteriæ foramine, minùs
minùs sanguinem subtiliori filo,
infirmiori pulsu proruere, &
enique (deficiente nimirum san-
guine, & ventriculi sinistri impul-
sione) nihil ultrâ emanabit.

Idem ligatâ venâ arteriosâ expe-
riri

riri poteris, & auriculæ sinistræ
 pulsum auferre, & solutâ restitui-
 ere, pro arbitrio: unde idem, hoc
 experimento (quod emoriendis
 evidens cernitur; ut prius à motu, &
 pulsu, sinistra auricula desistere
 postea ventriculus sinister, deinde
 dexter, ultimò auricula dextra. Id
 à quo incipit vitalis facultas, &
 pulsus primo, deficit ultimo.

Quibus per sensum exploratis
 manifestum est, sanguinem per pul-
 mones tantum pertransire, & non
 per septum Cordis, & duntaxat
 respiratione commotis, non collap-
 sis, & requietis: unde probabile est.
 Quare in Embrione (cum nondum
 spirat) natura pro transitu sangui-
 nis, in arteriam venosam (quæ
 materia sinistro ventriculo, & au-
 riculæ sinistræ suggeratur,) fora-
 men ovale aperuit quod adolescen-
 tibus, & libere spirantibus occludit.

Patet

de Circulatione Sanguinis. III

Pater quoque, cur oppressis, & arctis vasis pulmonum, vel quibus morbo graviore læsa respiratio, adeò sit periculosum, & signum male.

Pater non minùs, quare sanguis adeò rutilans sit pulmonum, tenuior nimis est; ut qui inibi transcolatur. Notandum ampliùs ex Epilogo antedicto, ab iis qui causas circulationis efflagitant, & cordis virtutem, omnium effectricem suspicantur, & pulsus transmissionis, ita attractionis, generationis sanguinis, auctorem credunt (cum Aristotele) atque à corde spiritus fieri, vitamque calorem influentem, (idque cordis innato calore, tanquam immediato animæ instrumento, vel vinculo communi & ad omnia vitæ opera peragenda organo primo) arbitrantur. Et ità sanguinem, & spiritus, motum, perfectionem, calorem

lorem quoque à corde tanquam
 origine mutuari. Et omnem rationem
 nem sanguinis (quam Arist. dicit
 inesse sanguini qualem in aqua calida
 da & in pulve ebulliente) Cor quippe
 causam primam esse pulsationis, &
 vitæ existimant. Apertè si loquar
 hæc ita esse, (ut vulgò recepta sunt)
 non opinor. Et multa sunt, quæ in
 in eandem sententiam ire suadent
 in generatione partium observanda
 quæ hic recitare non expedit. proinde
 pediam forsan miraculosiora, majores
 remque lucem naturali philosophia
 allatura, Quæ à me in publicum
 dabuntur.

Interim dicam tantum, & sine
 demonstratione, proponam, bonam
 cum veniâ Doctissimorum virorum,
 & antiquitatis reverentiâ. Cor pro-
 ut omnium in corpore principium,
 author, fons, & origo, primaque
 vitæ causa est, unâ cum venis, arte-
 riis

omnibus, contentoque sanguine
intelligendum. Sicut cerebrum
suis omnibus nervis senso-
, organis, & spinali medulla
(comprehensum) unum sensus or-
ganum adæquatum (ut loquuntur)
. Si vero per hoc vocabulum
cor, corpus cordis, cum ventricu-
& auriculis tantum subintelli-
gitur, non puto esse sanguinis opif-
icem. neque sanguis, vim, virtutem,
motum, aut calorem, ut
cor donum habet: deinde neque
causam diastoles, &
distentionis, quæ systoles, & con-
tractionis, sive in arteriis sive in
auriculis, sive ventriculis cordis ar-
bitror: sed pulsus pars quæ dyasto-
les dicitur, aliam habet causam à
systole diversam, & semper omnem
systolen ubique præcedere debet, &
distentionis primam causam, calo-
rem innatum esse, primamque di-
stentionem

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stentionem esse in sanguine ipsi
(fermentantium in modum,) sensu
attenuato, & turgente, in eoque
timò extinctam. Et Aristoteles
pultis, vel lactis in modum, exem-
plo assentior, eò usque, ut illa elo-
vatio, aut depressio sanguinis, non
fiat à vaporibus, aut exhalationibus
aut spiritibus, in aliquam formam
vapoream, vel aeriam concitatis-
neque sit causata, ab externo agen-
te, sed ab interno principio, regu-
lante natura.

Neque Cor (ut aliqui putant
tanquam Anthrax, focus, (instar le-
beris calidi) caloris origo est &
sanguinis, sed magis, sanguis calo-
rem cordi (ut reliquis omnibus
partibus) tribuit, quàm recepit, ut-
potè omnium in corpore calidissi-
mus, & ideò, cordi, arteriæ &
venæ, Coronales assignantur, in
eisdem usus, quos cæteris partibus :
viz.

de Circulatione Sanguinis. 115

z. ad caloris influxum, pro foru
conservatione ipsius : & ideo cali-
ores omnes partes, quo magis san-
guineæ, & quò sanguine magis a-
ndant, calidiores convertibilitèr
cuntur. Quâ ratione, cor suis ca-
tibus insigne ; officina, fons, fo-
us perennis, censendus est, non ra-
one corpulentia, sed contenti san-
guinis, instar lebetis calidi. Qua
atione Jecur, lien, pulmones, cæ-
eræque partes calidæ reputantur,
quâ multas venas vel vasa conti-
nentia sanguinem habent.

Atque hoc modo autumo, calo-
rem nativum, calidum innatum, (ut
omnium operationum, commune
instrumentum ;) pul sus quoque effi-
cientem primum esse. Hoc non ad-
huc constantèr assevero, sed tantum
pro Thesi propono. Quid in con-
trarium objiciatur à viris doctis &
probis, sine verborum scurrilitate,
con-

convitiis, vel contumeliis, sciribebenter velim. Et quisquis periculum fecerit.

Hæc itaque transitus sanguinis circuitus, tanquam partes & vicia sunt. Nempe de auricula dextra in ventriculum, de ventriculo in pulmones, in auriculam sinistram, inde in ventriculum sinistrum, in Aortam, omnesque per artus, as à corde, per partium porositas, in venas, & per venas, ad cordis finem, quàm celeritèr revertitur sanguis.

Vno experimento, quisquis perverit, discernere per venas poterit. ligetur brachium (ut solent meomocri ligaturâ) & tamdiu brachium movendo, permaneat ligatum, quousque omnes venæ adprimè turgent; & infra ligaturam tota cutis insignitèr erubescat, & tùm profundatur manus in aquam gelidissimam.

l nivem, donec collectus infrà ligaturam sanguis, refrigescat satis, in solutâ subito ligaturâ senties sanguine frigido revertente, quàm leri cursu sursum ad cor properat, quam mutationem, reversus, in corde faciat, ut tibi mirum non sit, quosdam à soluta ligatura, post phlebotomiam, in lypothymiam incidisse : Hoc experimentum monstrat, quod infrà ligaturam venæ surgeant (non sanguine attenuato, & spiritu vel vaporibus sufflato.) Talem enim ebullitionem, immersio in frigidum deprimeret) sed solo sanguine, eoque, qui in arterias, vel per anastomoses, vel cæcos Meandros, reverberari non possit.

Docet insuper quomodò per altos montes nivosos oberrantes, morte sæpe de improvviso opprimuntur, atque alia multa hujusmodi.

Qualiter sanguis pertransire, per omnes

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omnes partium poros possit. durum hoc videatur & quaquà
sus meare; unum addam exper-
mentum. Laqueo strangulatis,
suspensis, accidit idem, quod l-
chio ligato, ut trans chordamus
facies, oculi, labia lingua partes
omnes superiores capitis, plurimū
infartiuntur sanguine, maximo
bore perfunduntur, turgescentiā u-
ad livorem: hujusmodi cadaver
soluta laqueo, quacunque positio-
collocaveris, intrā non multas h-
ras, videbis omnem sanguinem
vultum & caput deserere, & à
pinis & sursum positis partibus,
pronas & subjectas per poros Cu-
carnis, cæterarumque partium (si
quasi ductum pondere) decumbe-
tem, & omnes illas partes infrā p-
fitas & cutem potissimum reple-
tem, atro tabo colorare. Quam-
magis sanguis vivus, & spirituosus

vivv

vo corpore, apertis porositatibus
penetrativus; quàm cruor mortu-
coagulatus? præsertim per ha-
tum Corporis frigore mortis den-
tum, viisque stipatis & compressis:
antò facilior per quascunque
arteres, transitus in vivis est & pro-
por.

Ingenio pollens, acutissimus vir,
renatus Cartesius (cui ob mentio-
nem mei nominis, honorificum de-
co,) & alii cum ipso; cum extra-
tum Cor piscium super planam
tabulam expositum, pulsum æ-
qualari vident, (colligendo seip-
um) quando erigitur, attollitur &
rigoratur, ampliari, aperiri, ven-
ticulosque suos, exindè capaciores
se autumant.

Haud rectè mecum observant.
Collectum enim certò est, tunc-
temporis, coarctari potius capaci-
tates ejus omnes, & in sua systole

F esse,

esse, non diastole: ut neque (quantum
 tanquam enervatum, collabitur, relaxatur,
 in sua diastole & distentione non est, & ventriculi ex
 ampliores; sed ut in morte, non
 cimus in diastole esse Cor, ita quod
 à systole concidit, relaxatum, &
 lapsum, & omni moru destitutum
 & requietum, non distentum.
 stenditur enim & in sua diastole
 propriè est, cum ex impulsione san-
 guinis per contractionem auricul-
 rum impletur, ut in vivorum an-
 tome evidenter satis apparet.

Latet ipsum ergò, quantum
 stat, relaxatio, & relapsus Cor-
 & arteriarum, à distentione, vel
 astole: & quod eadem causa,
 stentionis, relaxationis, & contrac-
 ctionis, non fit, sed potius contra-
 orum effectuum, contraria, divi-
 sorum motuum, diversa; sicut
 ductionis, & extensionis, cujus
 mem-

membrum, oppositos musculos anta-
gonistas, sat omnes Anatomici no-
nt. Et contrariis motibus, aut di-
versis, contraria & diversa activa or-
gana, à natura necessariò fabricata.
Neque mihi arridet, causa effici-
as pulsus, quam posuit (secundum
rist.) eandem, fore tam systoles,
diastoles (nempè effervescentia
sanguinis, tanquàm ebullitione facta).
Sunt enim isti motus, subitanei
stus, celeresque percussiones. Ni-
hil verò ità quasi nictu oculi, fer-
mentatione, vel ebullitione, assur-
git & collabitur: sed lentè sufflatur,
quod affatim deprimitur. Præter-
quam quod dissectis, ab autopsia
cernere licet, ventriculos Cordis, ab
& auricularum constrictione, & di-
stendi, & repleri, & prout magis
vel minus replentur, augeri. Di-
stentionemque Cordis, motum
quendam violentum esse, ab im-
pulsione,

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impulsione, non ab attractione
qua, factum.

Sunt aliqui, Qui existimant, cut ad plantarum nutritionem, impulsu alimentum non eget, sed sicut ab indigentibus particulis, trahitur ad locum deperditi. Ita que animalibus, non sit aliquis pulsus necessarius, quandoquidem similiter, vegetativa facultas his, atque illis, opus suum perficitur. verum diversa ratio est: Caudum influens perpetim requiritur ad animalium membra fovenda, in vivis vivifico calore conservanda, & ab externis injuriis refracta restituenda, non ad nutritionem duntaxat.

Hæc de circuitu, qui, si vel impeditur, vel pervertitur, vel nimium concitatur, quot periculosa morborum genera, & symptomata ac miranda consequuntur: sive in v

ut varices, Apostemata, dolores; Hæmorrhoides, Hæmorrhagæ: sive in arteriis, ut tumores, legmones, dolores intensissimi, lancinantes, Aneurismata, faryngitides, fluxiones, suffocationes subitaneæ, Asthma, stupor, apoplexiæ. alia innumerabilia: & quomodo subitò, quandoque instar insectamenti, auferuntur, & curantur quædam alias immedicabilia, non est hujus loci, ut enarrarem.

Inter medicinales observationes, et in pathologiâ, ea tradere potero, quæ nunquam hætenus à quovis observata comperio.

Concludam, ut tibi satisfactionem plenioram faciam (Doctissime Riolane) Qui in mesentericis venis, circulationem non fieri existimas, ligetur porta juxtà Jecoris venum, in viva dissectione (quod faciliè poteris experiri:) videbis ex

F 3 vena-

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venarum infrà ligaturam, tur-
centia, idem quod in adminis-
tratione plebotomiæ, ex ligaturam
brachium accidere, quod tra-
cursum inibi sanguinis patet
ciat.

Et cum videris opinari sangui-
nem, de venis in arterias, per an-
astomoses, regredi posse, ligetur
viva dissectione, vena magna c-
cendens, juxta divaricationem
morum cruralium; Et quàm p-
mum rescissâ arteriâ quâvis da-
porta, omnem massam sanguinis
ex omnibus venis (etiam cava
cendente) brevi pulsu cordis
haustam fore videbis; tamen ul-
ligaturam, venas crurales, & in-
riores partes duntaxat replet
Quod si alicubi in arterias per
anastomoses regredi potuisset sa-
guis, nullatenus accideret.

F I N I S.

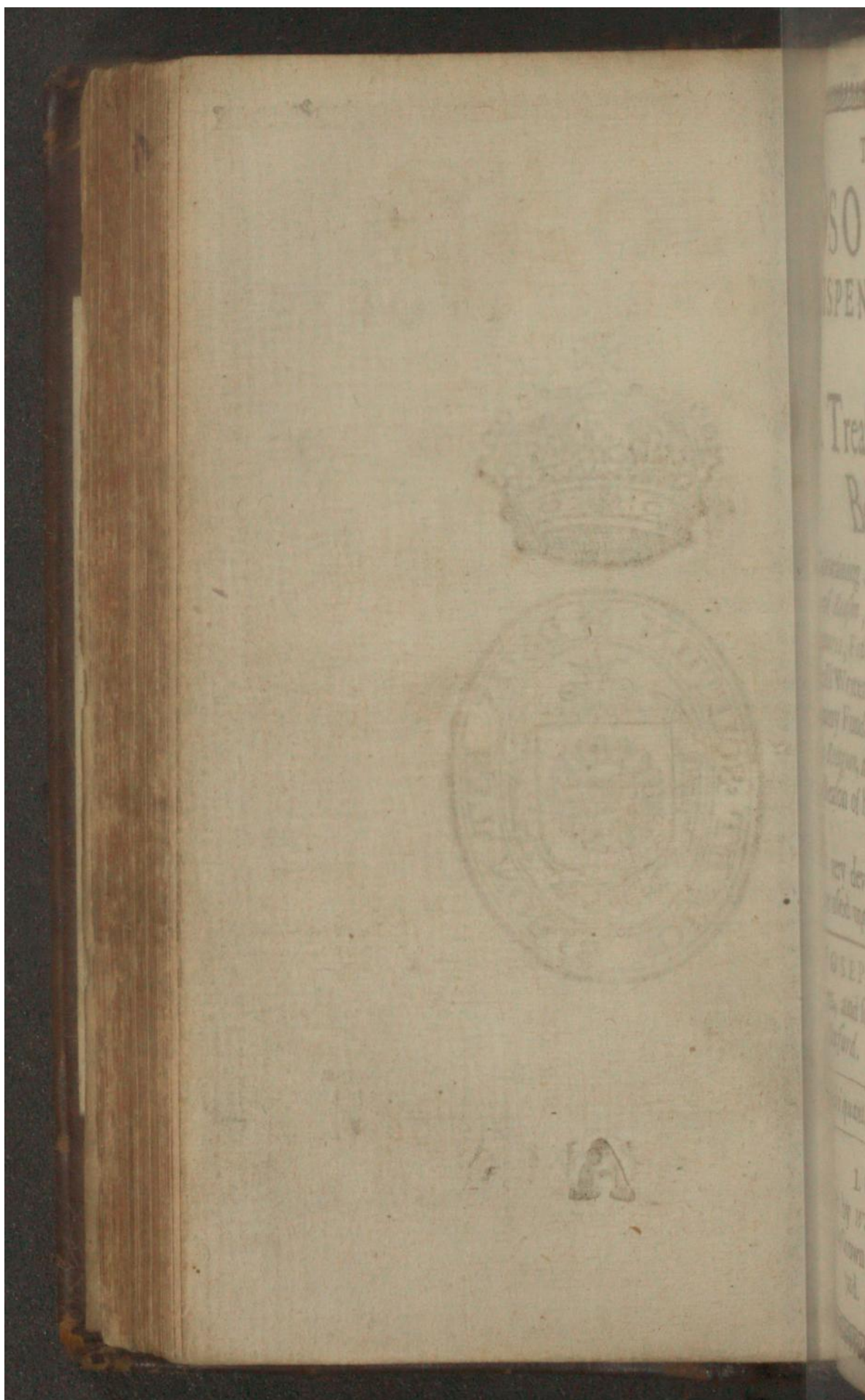
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ut in legendo occurrunt *σφάλματα*, corrigas
oro Perite Lector, non festinantis Præli erra-
sed temerarii lectoris quæ non percipis deli-
censenda sunt : quos enim præteris errores, eos
superque probas.

pag. 2. lin. 17. pro & lege ut. pag. 3. l. ult. leg.
rtam & venam cavam. p. 12. l. 13. leg. guttam.
35. l. 7. l. majores. l. 18. l. venas. p. 38. l. 2. l. ter-
m. p. 43. l. 11. l. adhuc. p. 46. l. 7. l. illa pro
l. 22. l. pulsum. p. 47. l. 2. l. transmissas. p. 49. l. 1.
ehementes, l. 14. l. rectè. p. 50. l. 14. l. diximus.
54. l. 15. l. subsidunt, l. ult. l. inter. p. 61. l. 3. leg.
ritus, l. 11. l. corporeos, l. 21. l. concoctivos, chy-
caticos, procreativos. p. 62. l. 11. l. spiritibus,
20. l. facientes. p. 64. l. ult. l. ventositates. p. 66.
2. pro adde quâ lege aquâ. p. 67. l. 10. l. censu-
s. p. 68. l. 22. l. existere. p. 74. l. 8. l. pellere.
g. 77. ad l. 4. ea inquam omnia circuitus bene-
cio intelliguntur. p. 78. l. post excretionem jue
ldenda sunt mirantur, cum. p. 79. l. 2. Phæno-
ena. p. 4. pro respondero, respondere visum est.
86. l. 16. l. pectoris. p. 87. l. ult. l. arteriis. p. 91.
20. l. temperie. p. 93. l. 11. conspicuè, liberè.
103. l. 10. l. renitentium. p. 112. lin. 22. lege
rimaque. p. 118. l. 9. l. infartirentur l. 10. l. per-
nderentur.



A



THE
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be used upon sundrie occasions.

By JOSEPH ALFORD Mr. of
Arts, and sometime of Oriel Colledge
in Oxford.

Nescis quantas vires veritas habet.

LONDON,
Printed by W. B. for John Williams at
the Crown in St Pauls Church-
yard. Anno Dom. 1649.





The Epistle to the Reader.

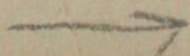
Curteous Reader,

WE say of God (*as with adoration it becomes us*) that his mercie is above all his works. No less truly may we say of the devil (*as with detestation it behoves us*) that crudelitas ejus super omnia opera ejus, his cruelties are above all his works. The virulencie hereof appeared at the beginning in the seduction of our first Parents. Oblatit Pomum, & abstulit Paradisum, he rashly tempts them to stealing of apples, and cruelly from them, he stole away the Orchard. The sordidness of his enmitie appeared afterwards in our Saviours dayes upon earth, when rather then not manifest it, he went even into the Hog-stie to shew it. But shew it

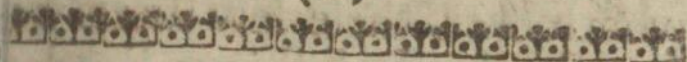
The Epistle

he had rather upon one man,
a whole heard of swine; and
in our dayes the implacabilitie
insatiableness of his malice
glutted it self; poisoning the
Etions, and judgements, (in
analogie to his own infernal
pulation) of many Legions of
Christians. Et quid facient
cum titubent arietes? what can
poor silly lambs do, when the
herds stray? for as is the
such are his Drovers, cruel sons
cruel Father. Solomon (if a
word be good securitie) will give
the Character of such men: vi
impiorum crudelia, the bowels (o
he) of wicked men are cruel,
if cruel, no doubt they are ungo
no Pitie, no true Pietie. Let
then invert the question and
mand, what will become of
Shepherds, if the Sheep do str
Such Shepherds, that have
come in at the door of the Fo
but have entered in at by corne
such in their rotten exercises fear
to usurp the blessing of God to
Umperage of known Schism and
resie? in the day of our great A
dit, when the righteous shall sca

A 4



(o)



To the

Right-worshipfull

JOHN BROWNLOVE

Knight and Baronet.

SIR,

A Good life hath but few dayes, but a good name lasteth for ever. Under this noble advantage of your good report, I have presumed to publish to the World this, not un-usefull, Tractate. The benefits of it (*pro suo modulo*) are diffusive: for if we look upon the Heresies of our age, we shall find them to be very like those of Mahomet, which feared nothing more than Universities, and thrived best in the Ostracism of learning. And whereas, under the Love-hood of Independency, there may lurk the poison of Atheists, Antitrinitarians, Jews, Papists, Anabaptists, or any Sect

A 3

what-
→

The Epistle Dedicatory.

whatsoever, these few sheets will
furnish the Industrious Reader
not onely with notes to know
them, but also with solid Arguments
to confute them.

It is observable, that the alterations
of many, both men and
women, are lately much qualified
and relaxed, from their former
adversation to the Church
of Rome. I shall not interpose
judgement to say from what causes
this alteration may proceed
but doubtless, it is no inglorious
Trophee of Reformation, if the
Kingdom prove so cleanly weaned
of Priests and Jesuites, that
this Indulgence become not
pious, and catching.

S^r. I humbly present these
indeavours to your edification
and acceptation: If I have
claim'd by temerity, this will
excuse in part, that he erred by
reverence who is

SIR,

Your most humble
servant

JOSEPH ALFORD

to the Reader.

be able to answer for himself, Oh, what will become of these Shepherds, when they shall appear to render an account to God for the Souls of all them which either they have driven out of the Fold, or whereof they have taken a Sacrilegious charge? This musing controversy of my thoughts was seconded by a desire to benefit others by my own satisfaction. That I might therefore (Gentle Reader) prevent thy aberrations, and wanderings with every wind of Doctrine, I have here prepared thee, as it were in an Apothecaries Shop, two or three approved Antidotes against such Spiritual diseases, as the distemper of the times are, or are like to be, most subject. A due application of them will preserve thee unobnoxious from the guile and snares of others, and also capacitate thee to reduce thy erring, and confirm thy weaker Brethren. If these like thee, I shall according to further opportunities enlarge the Catalogue. Si sit actionis infirmitas, non tamen deerat voluntatis integritas. Let the weakness of the work be supplied by the integritie of my will. I have ay-

A S med

The Epistle to the Reader.

med at matter with proportion
brevitie, and after no higher
lument of my endeavours, than
unprejudicate acceptance and per
Farewel.



AA

Table contain-
g the severall Doctrines that
are handled in this book.

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12	12	The Sacrament of Penance.
13	13	The Sacrament of Holy Orders.

(1.)

CHAP. I.

Of GOD.

He expedition of Reason was highly elegant in that speech of the Philosopher:

Quanto plus de Deo cognoscit aliquis tanto

magis assimilatur, the greater know-

ledge a man hath of his Creatour,

more he bears of his image. Lest

Heathen in the last distribution

should witness against us Christians

very Nominal, let us above all

things believe that God is, and that

he is a rewarder of them that seek

him. The Primitive modesty taught

us that it is more devout to believe

than to know of God. That it

is dangerous to speak of God, even

things that are true: but because

in this licentious age of luxuriating

spirits (as they call themselves) the

existence of things not seen by the

light of Reason (according to just

B

fears)

sapientie opus est Deum ex homine facere quod fieri potest. Hic.

Summa religionis est, assimilari illi quem colis. Manent.

Sanctius Est Deo credere quam scire. De Deo est jam periculosum aliquid.

fears) doth deprive many men of the substance of things to be hoped for by Faith. I shall by some assertions demonstrate, First, that all men the mysteries of Religion have great Reason to abandon the impotent Subministrations of Reason: And secondly, convince another blasphemous error, by shewing that men have no Reason to incline to Atheism.

The first assertion therefore thus discloseth it self to the disbanding all the Auxiliaries of Nature.

The 1.
assertion.

No man by the light of natural Reason can attain to a perfect knowledge of God, according to that

Chap. 1.
vers. 18.

St John, No man hath seen God at any time, the onely begotten Son who is in the bosom of his Father, he hath declared him. St Paul also writing to the

1 Cor. 13.
vers. 12.

Corinthians, telleth them and us, that now we see through a glass darkly, but then face to face. Now we know in part, but then shall we know even as also we are known. Doubtlesse,

we consider these words rightly, we shall be compelled to confesse that

the Apostle (after his extatical vision, and the abundance of his Revelations) had more Reason to utter these words, than hath the greatest

1 Cor. 13.
vers. 7.

Will

to dig out of them a foundation
of infidelity.

The second assertion shall be this; The
conceptions which in this life
we can have of God, are purely Re-
lative, or purely Negative, or lastly
Quidditative. Now no appre-
hension less than absolute, or quiddi-
tative, can raise our understandings
to perfect knowledge of God. Not
Negative, as when we say God is
immortal, not dependent, not cir-
cumscribed; for by these we under-
stand not what God is, but what he
is not.

The 2.
assertion

A concep-
tion
properly
Quiddi-
tative, is
that
whereby
we ap-
prehend
a thing
perfectly
in its
true Es-
sence and
Forma-
lity.

Secondly, not the Relative, as
when we term him Father, Govern-
or, Lord, or Creatour of all things;
for, if we understand by them the
relations betwixt the Creatour, and
the Creature, then are they Relations
of Reason, and cannot positively, and
absolutely express unto us the Na-
ture of God. If we must understand
by them the Relations whereby the
Persons in the Trinity are Hyposta-
tically united, I answer, albeit those
relations are real, yet are they not
common to all the Persons, and
therefore the apprehensions of them
also are not properly Quidditative.

B 2

It

The 3.
assertion.

It remaineth in the last assertion (because this truth shall be established by the testimony of three witnesses) to prove that no apprehension or conception in this life is purely Quidditative. If such a conception should be granted, it must especially be that, by which we should be able to comprehend all the absolute Predicates, & Positive Attributes which formally, and properly belong to God: but by the utmost power of our nature, our Intellect cannot embrace, and grasp all those Attributes: we not otherwise conceive them than as they are reflected in, and participated by, the creatures; wherefore fully to understand them, it is requisite that we also apprehend all the wayes, degrees, and means of this participation which are infinite: but a finite power cannot comprehend an Infinite: *Ergò*, It plainly and unavoidably follows, that in this life we can have no conception of God purely Quidditative.

In the next place I come to enter the lists with those beasts of *Ephesus*, who tremble not over a pint pot, or in the Parenthesis of a whiff of Tobacco, to vaunt blasphemously their in-

isfaction in matters of Religion:
with the execrable and ridicu-
Solecism of a *God damn me* in
r months, dare at the same arti-
of time send challenges to Reason
rove there is a God.

We have already proved that
ough the Eternity, Infinity, Incom-
mensibleness, and Invisibilty of
l, we can not tenter our faculties
to high a pitch as to comprehend
it he is; but that he is, shall be
onstrated by these irrefragable
ofs that follow.

The first Argument shall be raised
n that Axiom in *Aristotle*, *Quic-*
d movetur ab alio movetur. What-
er is moved, is moved by the mo-
on of some other thing, which is al-
moved by the motion of some o-
r, and that also by the motion of
ne other; but in dispute and rea-
ing, it is absurd to proceed in *In-*
tum, for then there could be no
t mover: *Ergo*, it is necessary we
st rest our thoughts upon some
e, that moveth all others, and is in
elf unmoved, and that is God.

Seeing that those things which are
ssible do not of necessity come to
sse, and yet may come to passe,

B. 3.

there

The 1.
Argu-
ment.
Ex modo.

The 2.
Argu-
ment.
Ex possi-
bili &
necessa-
rio.

there must of necessity be admitt
some necessary being, or existence
from whence those things, when th
were not, derived that possibilit
which necessary essence must also
(the *Progressus in Infinitum*. Cause
avoiding all absurdity being ever
membered) the Cause of its own n
cessity, and that is God.

The 3.
Argu-
ment,
Ex gū-
berna-
tione re-
gum.

Seeing all natural things in th
operations do tend to some end, ev
those which are void of all know
ledge: neither of themselves are th
able to direct themselves, and y
they erre not from their proper end
therefore there is a necessity that
admit of some superiour Intelligen
which doth direct them all to th
proper end, and that is God.

The 4.
Argu-
ment.

Nothing hath its being from it s
but from some other, which hath l
also from some other, and so upward
therefore to avoid a proceeding
Infinity, there must be granted
Existence, taking its being from
self, and from none other, and con
quently must in its own nature
uncreated, and eternal, and that
God. These Arguments I concei
sufficient to perswade any ration
man: for certainly the most obdura

finn

er, doth sometimes feel in him-
some consternation of Spirit, and
night-Hickups, and yexings of
science. And to speak properly,
ore cannot be granted any absolute
ieist, who feels not in himself
e contradiction of Opinion; for
tly taken, it were to oppose Phi-
ophie, and to affirm that Gods la-
ur was in vain.

A Prayer to God the FATHER.

O Eternal God, who by thy Word
of Power hast compelled all
things out of nothing; by thy
Wisdom hast ballanced the clouds, and
ut up the Sea as with doors; and by
e Council of thy Will hast created
Man to thine own similitude, and
ade him for the time to come Coeter-
al with thy self, what was man
at thou wert mindfull of him, or
he Son of man that thou shouldst
egard him? Oh let not this Pre-
ogative of our nature, make us to
orget, or mis-regard thee; but ra-

B 4

ther

ther to consider, that we have n
 thing which we have not receive
 Let not the desires, and thoughts
 our hearts be distracted by the posse
 sion of, or dominion over, thin
 corruptible; but let the faculties
 our Souls be obstrated to thank
 giving, adoration of thy Name, and
 a stedfast hope of joyfull immortal
 tie, through Jesus Christ our Lord
 Amen.



CHAP.

C H A P. II.

Of the Immortality
of the Soul.

Some notions do so precede the Articles of our Faith, that the Articles may be said to depend upon them, so far they were frustrate, if those propositions were not certain. Of this is the Immortality of the Soul, without which the doctrine of Resurrection were vain. All the Fathers of the Primitive Church, all the decrees of General Councils, all the writings of the wisest Philosophers, nay, yet higher, all the holy Books of God, do so unanimously give attestation to the truth of this doctrine, that it is unlawfull for, and unworthy in, a Christian to doubt of it. But in regard the Persecution of some men doth so lightly esteem the holy Scriptures, that to read it there, they account no proof, shall set down reasons truly Physicall, and natural, to prove it. And

B 5 because

because if we can first make it appear that the reasonable Soul is Spiritual, it will be afterwards easier to prove it Immortal (for it is manifest that all spiritual Substances are in their own nature immortal) it shall be our first attempt to prove the reasonable Soul to be Spiritual.

The Argument.

As is the operation of every thing, such is the Essence and nature of it: for the operations follow the Essence, according to the saying of the Philosopher, *Proprietates ab Essentiis profluunt*: but the operations of the reasonable Soul are elevated, and exalted above the nature and condition of matter, therefore the reasonable Soul is not Material, and Corporal, but Spiritual, and Immortal.

The minor Proposition from whence some doubts may arise, is cleared by the Acts both of the Understanding and Will.

First, Understanding doth conceive Common Natures, and such are abstracted from single matters. Secondly, it doth form and ideate the conceptions of things immaterial, as of God, and seperated substances, and by the apprehension of such

ch objects, doth exempt them from
l dimension, figure, colour, or
ny other affection of corpority,
nd weight: but these notions are
ot material, therefore they must
roceed from an immaterial power
nd form, and that is the reasonable
oul.

Secondly, the Will, onely out of a
ure love, and delight of that which
good, and honest, doth curb the
nsitive appetite, and govern it,
oth practice the Acts of Justice,
lope, and other virtues: but these,
nd such as these, are placed above
ence, and appetite, and consequent-
y are far above body and matter;
nd therefore the Will, and there-
ore the reasonable Soul of which
he Will is a faculty, are of a more
oble ranck and order, to wit, Imma-
terial and Spiritual.

Now from these premises I shall
not make any difficulty by undeni-
ble consequence, to prove the Im-
mortality of the Soul.

That which is this spiritual Essence The Ar-
gument.
(of which we last spake) is immortal,
and incorruptible; but the Soul is
this spiritual Essence: Ergò, it is In-
corruptible, and Immortal.

The

Of the Immortality of the Soul.

The Major Proposition is thus confirmed. Seeing whatsoever spiritual depends not upon matter, but subsists by it self when seperated from matter: seeing also it consists not of Physical parts as matter, and form, which are separable, but of parts purely Metaphysical, and inseparable. I conclude it is not naturally corruptible, or dissoluble.



An

An humble Con- fession of Sinne, with desire of Gods Grace.

Almighty and Immortal God,
thou hast made us little lower
than the Angels, and crowned our
nature with glorie and much honour:
by our disobedience and impuri-
ties have made our selves little bet-
ter than devils, and clothed our
soules with shame as with a garment.
Thou hast given us an understanding
whereby to apprehend thee the first
truth, a will also to desire thee as
the chiefest good; but we have sought
truth in the errours of our life, and
the desires of our hearts are cor-
rupt and onely evil continually, we
have been more carefull to mask o-
ver our inward deformities from the
eyes of the world, than we have been
solicitous to confesse and bewail them
unto thee; feared more the reproch of
men, than the power and omnipresence
of

(14)

of thee our God. But O thou that art
lover of souls! give us hereafter (we
beseech thee) thy al sufficient grace, that
we may no longer fear them that
rebuke us, or destroy our bodies and
no more, but thee evermore, who
able to destroy both body and soul
hell. Grant us thine especial gift
Faith, that we may not place our affec-
tion upon perishable objects, but
flow such love upon our Immortal
souls, that after our dissolution we may
be numbered among the children of God
and have our lot amongst thy Saints
through Jesus Christ our Lord and on-
ly Saviour. Amen.

CHA

C H A P. III.

Of the Divinity of
JESUS CHRIST.

Hitherto we have contended as with Unbelievers; in the subsequent Discourses, we shall argue as against Misbelievers; and arm our selves with our resistable *Panoplia* borrowed from the sacred magazine of Gods Word.

In all ages upwards, contiguous almost to the very time of the Apostles, I find not any Century free from these buddings and germinations of heresie concerning the second Person of the ever-blessed Trinity. We will begin with the *Jews*, who to this very day deny his Incarnation; *Shew us a sign* (say they) and they had a sign before they required one, foretold by the Prophet *Isaiah*, and fulfilled Chap. 7.
behold, a virgin 14.
shall conceive, and bear a son, and his name shall be called Immanuel. In
 this

this verse the truth of the Apostles words doth mightily appear concerning the *Jews*, that, at the reading of the Prophecies of Christ, the vanity hid over their hearts; for (say they) we see no Virgin here in this verse. The word *Alma* in the Original, signifieth no more than a *young woman* and not a *virgin*: but besides this they speak against their own knowledge, observe whither their malice leadeth them, even by this denial to overthrow Prophecies and Prophecies and all: for *Isaiah* calleth us to see a sign, and that with an *ecce*; and if it be but for a *young woman*, and not a *virgin* to conceive, what is that where is the sign? what becomes of the *ecce*? it is no sign or wonder except it be against the course of nature: and is it any whit besides the course of nature for a young woman to be with child? thus rather than they will bear witness to the truth they dare to expose the word of God, and so God himself to scorn.

The word Conceive in this verse the Prophet is the bane of diverse other Heresies: for next to the *Jews* here also the *Manichee* is confuted. who held he had no true body: but

the

at fancy were true, then it had
 en *virgo decipiet*, not *concupiet*, a
 gin shall deceive not conceive.

The *Valentinians* also (new spawn-
 in the *Rebellious Anabaptists*)
 to held he had a true body, but
 made in Heaven, and sent into her,
 e here silenced, for that had been
virgo recipiet, non *concupiet*, a virgin
 shall, or rather, hath received, not
 ceived him.

The *Val-*
entinians
 con-
 fused.

But we will pass from these, and
 ne other of the same bran that
 ought to trouble the Church of God,
Samosatenus, *Sabellius*, *Nestorius*,
 and take up the cause of the
 against the repullutating Here-
 of the *Arrians* now swarming in
 the parts of *Russia* and *Poland*, and
 ily spreading here in *England*, un-
 the name of *Socinianisme*. Such
 once the burthen of this Heresie,
 at *ingemuit orbis*, the whole world
 ured and groned under it, and
 contemptible paucitie of adhe-
 to the truth was retorted upon
 em as a note of false doctrine. This
 of men, besides many other gross
 erroneous opinions, deny the
 city of our Saviour, and the holy
 host. Let us therefore in so high

a point search the Scriptures, and what proofs we can take from them to muzzle the mouths of these verifiers.

The first enquiry shall be made to the words of the Prophet *Isai*
 Chap. 9. 6. *For unto us a child is born, and unto us a Saviour is given, and the government is upon his shoulders: and he shall be called his name, Wonderfull, Counsellour, mighty God, The Everlasting Father, the Prince of Peace.*

Here we may observe two words *Child*, and *Son*, and neither idle: if no more be understood in word *Son*, than in the word *Child*, this had been enough, if this had been enough, then the word *Son* had been superfluous and empty, but the holy Scriptures nothing is superfluous; *ergo*, they import a diversity. Let us strictly weigh the words. *Child* is not said but in *humanis* among men: *Son* may be in *Divinis* from heaven. God himself attests it, *My beloved Son hear him*. Weighing so the other two words *born* and *given*, that which is *Born* beginning then first to have his being, the which is *given* presupposeth a former being, for be it must, that it may be given.

Given again : when we say *Born*, of
 whom? of the Virgin : when we say
 Given, by whom? by God his Fa-
 ther. This is the exposition of the
 Council of *Sevil*, who upon these
 grounds doe thus expound this
 place; the *Child* to import his Huma-
 nity, the *Son* his Divinity.

The second proof shines out in
 the 5 chapter of *Micah*. verse 2. *And*
thou Bethlehem (Judai hic quoque præ- *Erast.*
aricant) Ephrata, art little to be a- *mens.*
mong the thousands of Juda, yet out of
thee shall he come forth unto me, that
shall be the ruler in Israel, whose goings
forth have been from the beginning and
from everlasting.

Here is *argumentum Solis radio scri-*
bitum. An argument penned with a
 sun-beam; & so clearly displayeth its
 beams, that *erat quando non erat*, must *Arrius*
 fall to the ground. His out goings *his u-*
 (saith the Prophet) have been from *sual*
 the beginning, and this is *St. Johns*, In
 the beginning, the first words of his
 Gospel, long before that of *Moses*,
 the first words of *Genesis*: and to
 leave no subterfuge, no starting-hole
 for the least hesitation, or scruple,
 God himself doth glos out the words,
From the beginning, that is from ever-
 lasting.

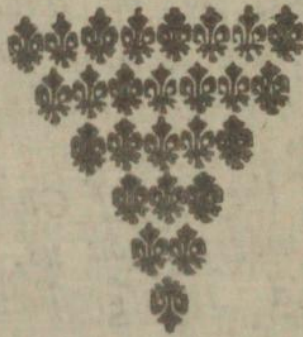
lasting. Away then with that
 fancy, there was a (call it time
 what you will) when he was not,
 there never was a time when etern
 was not; for as everlasting forward
 reacheth to when there shall be
 more time, so everlasting backward
 reacheth to when there was no time
 at all.

Amongst many other proofs wh
 we might collect from the Old
 New Testaments, I shal onely instanc
 in one more, & that so pregnant, th
 without any glos, commentary,
 exposition, the very recital of
 words will convince any man that
 not wilfully blind. The place is
 the 20 chapter of the Acts, vers. 2
*Take heed therefore unto your selves
 and to all the Flock over the which
 the holy Ghost hath made you Overseers
 to feed the Church of God, which
 hath purchased with his own Bloud.*

A Prayer for remission of Sins.

Blessed Jesu, with souls oppressed, and consciences languishing under sin, we here prostrate our selves before the throne of thy mercie, earnestly seeking to be unburthened. We have broken (with horreur we confesse it) all thy commandments: O! thou that art the great dispensation of the love of God to mankind, have mercy upon us. We by manifold transgressions have brought our selves into a condition sinfully culpable, yea meritoriously damnable, but for thy compassion sake prevent us, that we run not into such enormities as may make us excusable. Gracious Redeemer, impart unto us the benefits of thy Incarnation, and pardon in us all the kinds, degrees, iterations, and other aggravating circumstances of sin. As thou findest in us much to forgive, O Lord grant we may love thee much, that so our consciences being freed

freed from dead works, we may be
 after cheerfully serve thee the ever-
 living God, to whom with the Fa-
 ther, and the holy Spirit, be
 Honour and Adoration
 unto all eternitie.
 Amen.



CHA

CHAP. IIII.

Of the Divinity of
the holy GHOST.

WE proceed now, as it followeth in Order, to produce our Arguments that shall also prove the holy Ghost to be God, as uses are many, so are his types all down in holy Writ. Sometimes water, sometimes ^b fire; one while ^a John wind, another while ^d ointment: ^b Acts 1. 3. 5. and as his types are many so are his ^a John 3. 8. names; ^c The Spirit of Truth, ^f The Spirit of Councel, The Spirit of Holiness, ^d Luke 4. 18. the Spirit of Comfort. Here the An- ^e John 15. 26. gularians fondly cavil. These pla- ^f Isaiah 11. 2. ces they seek to elude by saying, they knew him a Spirit, but prove him not Person, we will therefore without any Tergiversation prove him a Person.

Our first Argument we will deduce from St. Pauls question to certain disciples

sciples *Acts* 19. vers. 2, 3. He
unto them, Have ye received the
Ghost since ye believed? and they
unto him, we have not so much as heard
that there is a holy Ghost. And he
unto them, Unto what were ye
Baptized?

Now thus I argue; there is no
ceiving of him that is not. I
therefore we will resolve the last
question that there is a holy Ghost
be received, before we ask with
Apostle any more questions.
might send them for resolution

^a John

1. 14.

^b Luke

3. 22. 30.

14. 36.

25. 26.

16. 7.

^d Math.

12. 31.

32.

^a Christs conception, or to his ^b E
tism where he came upon Christ
a visible shape, or to ^c Christs iterat
promises of sending him, or to
^d cayeat not to sin against him,
cause it was an offence so heynous
could not be remitted. Lastly
name no more places amongst m
more, we could send them to
strange end that happened to A
nias and the reason of it set do
Acts 5. vers. 3, 4. And Peter said
him, Ananias why hath Satan fill
thy heart to lie to the holy Ghost? a
in the 4 verse telleth him, Thou
not lied to Man but unto God. To
these places I might direct them

fa

satisfaction: but I shall take a plain
 course and send them to their Bap-
 tism. By our Baptism we are what
 we are, and at it all the Opposers
 of the Deity of the holy Ghost shall
 be sure to hear of him; for we are
 Baptised in the name of the Fa-
 ther, the Son, and the holy Ghost.
 Now let us take a review also of
 the Apostles question *in quo Bapti-*
smi; and we shall further find that
 he is God. First, in that we can-
 not be Baptized into any name, but
 the name of God onely St. Paul di-
 scusses at large; for he argueth the
 impossibility, and the unlawfulness
 of being Baptized into St. Peters
 name, or into his, or into any o-
 ther name but Gods onely: but in
 the name of the holy Ghost we are
 Baptized, *ergo*, he is God. Second-
 ly, we believe in him, at our Bap-
 tism we there profess it, & *nemini*
Christianorum unquam dubium fuit
nos in Deum credere non in creaturam.
 But no Christian ever doubted of this
 that we believe not in any creature,
 but in God alone: therefore believ-
 ing in him we acknowledge him to
 be God.

The 1.
 Argu-
 ment.

1 Cor. 1.

Athana-
 sius ad
 Episcopos
 Africae.

Thirdly, we ascribe unto him Glo-
 ry

In the
clause of
Gloria
Patri
in our
Liturgie.

ry, and Glory is proper to God one
so proper that he saith expressly,
will not part with it to any other:
we did lately use to render unto
holy Ghost Glory with the Father
and the Son, (and I never heard
that it was abolished because
ascribed more to him than
meet) *Ergo*, in that respect
God with them also.

Lastly, we prove him God from
blessing also, for that is one of God's
peculiar, the ministers of the Gospel
do blesse in, and with his name,
putting his name upon Children,
and young, and upon the whole co-
gregation at the dissolving of them,
but with the name of the holy Ghost
they blesse no less, than with the name
of the Father and the Son: there-
fore as they, so he, God above all,
to blesse, so to be blessed for ever.

The 2.
argu-
ment.

The second Argument we will
bring from Acts the 2. vers. 17. *As
it shall come to passe in the last day*
(saith God) *I will pour out of
Spirit upon all flesh.*

Let us examine what this thing
that is poured, the Spirit of God
The Spirit is of himself Author
life, and in this verse is described
Author

God without of Prophecie ; and both
 these properties are illustrated in the
 Nicene Creed. First, The Lord and
 Father of life. Secondly, Who spake by
 the Prophets. Now Life and Speech
 have both but one instrument, and
 that is the *Breath* or *Spirit*. From
 hence we will raise these four as-
 sertions.

First Prophecy can come from no
 creature, but rational. The Spirit then
 is one of *Natura Rationalis*, and Determi-
 ne it is, distinct plainly two wayes,
 first the Spirit from him whose the
 spirit is, from him who sayes, of
 my Spirit. Secondly, that which is
 poured from him that poureth it ;
 Choosing therefore *natura rationalis de-*
terminata, a Person he is, for a Person
 so defined.

Secondly, Effusion is a plain pro-
 ceeding of that which is poured, as
 Inspiration or Breathing is so too in
 the very body of the word Spirit: so,
 he is a Person Proceeding.

Thirdly, being a Person and yet
 poured out, that proves him to be
 God. No Person, Angel, or Spirit,
 can be poured out, can be so parti-
 cipate ; not upon all flesh, not di-
 lated so far ; God onely can be that.

So the Person, the Proceeding
the Deity of the holy Ghost are here
included.

This Exposition is no straining in
pressing of the words, but very na-
ral; no upstart Interpretation
ther, but long since deduced by
St *Ambrose*, and a good while before
him by *Dydimus Alexandrinus*,
whom St *Jerom* was scholar. The
proofs from these places of Scriptur
are so convincing, that I shall not c
my Reader with any more: for
deserves not to be further satisfi
that will read these, and yet
wrangling.

A Prayer for Gods Graces.

O Holy Spirit! apply the merc
of the Father, and the merc
of the Son to our afflicted Co
sciences. As thou art the Spirit
truth, ventilate our minds from
secret seeds of Atheism and infia
lity. Preserve us from the inquina
tion

us of Schism, and Heresie, and
ke us perfectly instructed in thy
rd, that we may be wise unto
vation. As thou art the Spirit
holines, give us, we beseech thee,
t part of Sanctification, whereby
Power and Tyranny of sin may in
be first weakened, then abolished.
d give us also that other part,
ereby we may be raised to new-
s of life, and fervent anhelations
er righteousness. Give us grace
e as the means and inchoation of
ure glory, and make us partakers
that glory, as the end and consum-
tion of this grace. Lastly, as thou
t the Spirit of comfort and God of
consolation, we implore thy aid
our wants spiritual and temporal;
send us from that ugly sin of de-
ir, whereby miserable men anti-
pate the desolations of Hell, and
t the life of the damned. Sustain
d comfort us in all our outward
tictions. Help us to go through
em with patience; and if it be thy
od pleasure to prolong the date of
em unto us, yet let us mitigate them
ith this lively hope, that by them
e are sealed to the great day of our
edemption. These things O blessed

C 3

Spirit

A Prayer for Gods Graces.

Spirit, we beg at thy hands, whatsoever else thou seeest require for us, and all for the merits of
JESUS CHRIST *our Saviour in whose name, and words we conclude our weak and sinfull prayer saying as he in his word hath taught us,*

Our Father, &c.



CHA

C H A P. V.

Of the Sufficien- cie of Scriptures to determine all Controversies of Faith.

Universal Tradition, or the unanimous consent of men of all ages, which in it self is a Principle to be rested in, as requiring no further proof, directs us to the holy Scriptures, and they direct us to heaven. Whatsoever is requisite to mans Salvation, is there contained, he that is ignorant, may there find what he may learn: he that is the stubborn sinner may find there the scourges of the Judgements to come which he ought to fear: he that is troubled with a wounded Conscience

C 4

may

may there find the joyes and promises of an everlasting felicity. In word, there is provision made for the Salvation of all men that God vouchsafe to save.

If any man labour with such impertinency as to ask, why the Evangelists and Apostles did not write things? (as St. John saith, *many other things Jesus both did and taught which are not written.*) I answer, First, because of the multitude of them. Secondly, they might well consider that they which will not believe those things that are written, would not believe more if they had been written; but they that believe the Scriptures have sufficient means for their Salvation. And blessed be the goodness of God, that seeing what was not written was in danger to be lost, took order that what was necessary should be written.

Theodoret teacheth us that, *In the books of the Apostles, and Evangelists, and in the sayings of the Prophets we may plainly read what judgement we ought to have of the meaning and will of God.* How insupportable then is the Tyranny of the Church of Rome that

will

will allow Christians to read them
nely through such Spectacles as the
ope and his Jesuites please to make
or them ; Insensibly seducing the
gnorant People not to believe in
iod , but indeed in his constitutions,
nd declarations. For he that re-
quires that his interpretations of any
aw divine or humane, should be o-
eyed, requires *in effectu* that his in-
terpretations should be the Law : for
vittingly or ignorantly he makes
both the Law, and the Law-maker
tales, and requires obedience onely
to the Interpreter. Neither doe I
see any reason why a considering man
should be moved with their ridicu-
lous Bug-bears by which they would
perswade people that they doe nei-
ther know the Canon, or the inter-
pretation of Scripture, without some
obligation to their pretended Vigi-
lancy and Infallibility ; for thus I ar-
gue against it. If I can have no
ground to believe the Divine Autho-
rity of the Scriptures, unless I first
believe the Infallibility of the
Church of Rome, then I can have no
ground at all to be assured of it. For
there is no ground, neither can any be
pretended, why I should believe the

34 *Of the sufficiency of the Scriptures*
Church of Rome Infallible, unless
doe first believe the Scriptures.

Again, as little reason have we
be led by their method, first to loo
our Church (and we know wh
Church they mean, for they allo
none but their own) and then o
Religion, for this would make t
faith of a man obnoxious to many
rours, and I conceive it a very prep
sterous course: for it is impossible
should know any company of men
be the Church of Christ, before
know what is the Doctrine of Christ
the profession whereof constitut
the Visible Church, the belief an
obedience the Invisible.

Lastly, the Scriptures (as we ha
heard) containing all things necess
rie to Salvation, and those plainly d
livered which are necessary; if
men would, (as all men ought
doe) allow themselves liberty
judgement, they might soon agree
such matters as are necessary; and
conceive it is not necessary for the
to agree further. For, should I hea
start a question to a Papist, and do
mand of him whether he would un
dertake to prove that the ending
controversies, or having a certain
mean

ans to end them, is absolutely necessary to salvation? I suppose he would revisit his thoughts before such an undertaking. But in the mean time, I will undertake (admitting, and not granting it to be concluded affirmatively) to prove that the Church of *Rome* are as unmeetly qualified as any other Society of Christians, to be constituted the Judge of Controversies. And thus I tempt it.

How can the Church of *Rome* be Judge of Controversies if she cannot decide them? And how can she decide them, if it be a question, whether she be judge of them? for that which is it self questioned, cannot be pretended to be fit to decide other Questions; much less this Question whether it have Authoritie to decide all Questions.

Argument 1.

Secondly, We have no Reason to believe the Church of *Rome*, or the Pope the pretended head thereof to be judge of Controversies, unless we could be certain, that the Church or the Pope were infallible. Of this we can have no certaintie but upon this Supposition, That the Popes do not erre in confirming the decrees of

Argument 2.

Ge-

General Councels; of this againe
 can have no certaintie but upon
 Supposition, That the Spirit of Truth
 is promised to him for his direction
 in this work; and of this againe,
 have no certaintie unless upon the
 Supposition, That he performs
 condition whereunto the promise
 the Spirit of truth is expressly
 mited, *videlicet*, to love God, and
 keep his Commandments; and
 this, finally, we can have no certaintie
 not knowing the Popes heart; there-
 fore from the first to the last we
 have no certaintie of his Infalli-
 litie, and therefore no reason to ad-
 mit him Judge of Controversies.

The 3.
 Argum.

Thirdly, If many of the *Roman*
 Sea were such men as could not re-
 ceive the Spirit of Truth, even men
 of this world, that is wicked, profane
 and diabolical men, then the Spirit
 of truth is not here promised but
 flatly denied unto them; and con-
 sequently we can have no certaintie
 neither of the Decrees of Councels
 which those Popes confirm, nor
 the Infallibilitie of that Church
 which guides her self by these De-
 crees: but many of the *Roman*
 were such men, even by the confes-
 sion

determine all matters of Faith.

37

of the most zealous Propugners
it; *Ergò*,

The Spirit of Truth is not here
omised but flatly denied them;
consequently we can have no
taintie of the Decrees confirmed
them, nor of the Infallibilitie of
Church which guides her self by
h Decrees; nor finally, any reason
believe her to be the Judge of
ontroversies.

Having put in these bars against
e Popes claim, we will conclude
is Chapter with this *memento* to
e Christian Reader: Those that
in *Moses* Chair, they teach the
aw of God, and God teacheth by
hem, therefore hear them. But
those that sit in the Chair of *Cophas*,
they teach the doctrine of *Caiphaz*;
they teach not those things which
are Jesus Christs, but their own, hear
them not, do not after them.

A

A very Devout Prayer for saving knowledge.

O Almighty and Immortal God, to know thee is perfect righteousness, yea to acknowledge thee is the root of Immortalitie. Instruct us, we beseech thee, in thy righteous Judgements, then will we praise thee with uprightness of heart. Suffer us no longer to live in the wars of ignorance, lest through the blindness of our understanding the great plagues of sin should be accounted peace. Let the dictates of thy holy Spirit in thy word be a light unto our feet, and a lanthorn unto our paths. As often as we read thy word commanded us, (as thou hast commanded us to read it often) let the love of thy mercie fit us with such a proportion of obedience, that we may subdue all our lusts to an assurance of our incorruption, where we meet with thy precepts forbidding us. Lord give us thy grace of inward Sanctimonie, that we may never want
fear

(39)

to add transgression to transgres-
for from thee cometh wrath, and
indignation resteth upon sinners.
we meet with thy gracious pro-
s inviting us to hope, love, long
ring, gentleness, meekness, tempe-
e, O Lord grant unto us incessant
tation of Spirit, that we may tread
steps of Faith till we arrive at the
d of the living, there with Angels,
Archangels, and all the Host of
even, to be possessed of everlasting
itations, through Jesus Christ our
d, and onely Saviour. Amen.



CHAP.

C H A P. VI.

Of the Doctors
Fathers of the P
mitive Church.

THere is exstant with us
 Authoritie of the h
 Scriptures, from the wh
 our minds ought not o
 swerve, we must not leave the S
 stantial ground of Gods word, to
 headlong on the perils of our o
 surmizes, where we have not ap
 apparant reasons of truth to direct B
 After that the Apostles left the c
 of the Church (saith St *Ferome*) u
 on the 80. Psalm (and let the Po
 chew upon the words) to their su
 cessours, notwithstanding some ma
 be learned, eloquent, or holy, y
 he wanteth Authoritie. We are n
 bound upon the necessitie of Salv
 tion to believe the Fathers of th
 Church; for if a simple plain h
 band-man, a child, or a grave wo
 man

... speak with the Authoritie of
... onical Scripture, I am bound to
... ve that child, woman, or hus-
... -man before a thousand Popes,
... byters, Bishops, and Doctours
... king without, or against the Go-
... Thus much the ingenuitie of
... Fathers doth witness concerning
... nselves.

... *Tertullian* in his book of Prescri-
... on against Hereticks writeth thus,
... is not lawfull for us to flatter our
... elves with any thing of our own
... judgement, and discretion, nor to
... choose that which any man hath
... brought in of his own head, we
... have the pattern of the Apostles to
... imitate, who took nothing to bring
... n after their own pleasure, but
... aithfully assigned to the nations, the
... doctrine that they had received of
... Christ.

... *Ignatius* also (not the Father of the
... esuites) writing to *St Jerom* saith,
... Whoso ever teacheth any thing
... more than is written in the word
... of God, although he fast, although
... he keep his virginitie, although he
... work miracles, yet account him no
... better then a wolf in the flock of
... sheep.

A good
Caution
for our
times.

I shall onely quote St. *Austin* (because I will favour my Reader who writing to *Fortunatus* hath these words, We receive not the doctrines or writings of any man, they never so Catholick, or commendable, as we receive them, nonical Scriptures; but that with the reverence due unto them, may well reprove or refuse some things in their writings, if we see that they have otherwise taught, than the Truth will witness. So am I in the writings of other men, and such would I have others to do in mine.

This modestie was mingled with the great abilities of those times, was altogether unlike the Temper of our gifted men, who boast so proudly of the knowledge of the mind of Jesus Christ, and of an unerring Spirit. Men that would make the world believe, they have a whole world in their brains. And yet as St. *Austin* saith of such, truly, and tartly, *non norunt distinguere inter respondere posse, & tacere nolle.* The Prophet *Ezechiel* also pronounceth a woe against such, saying. *Woe be unto those false Prophets, they follow their own*

Spring 2 year

Ezech.
13.3.

its and have seen nothing. The
doctrine of our Saviour is conform-
able to the highest rules of Reason,
therefore must flourish in the ad-
vancement of learning, and the per-
fection of parts best able to compre-
hend it, now none but except the
zealots of our age, the apostish Imita-
tors of the Cathari, a sort of gig-
gled people spoken of by *Epipha-*
nes who forsooth would not content
themselves without a Discipline ac-
cording to the exact pattern of the
apostles times. But alas poor Schis-
maticks, their frame we see is already
out of joynt. These men craftily
slandered the Fathers, well know-
ing their writings would bear witness
against their Innovations: such as have
not taken the pains to read, or want
the brains to understand the Fathers,
can without immodestie denie, but
they were great Champions of truth,
and victorious Opposers of Heresies;
even of such indeed as are revived
by those who most disesteem, and
sleight their approbation; let us not
therefore be so ingreatful to God for
them, by whose labours in the Dis-
quisitions of truth, we have attain-
ed to so great knowledge and learn-
ing,

By gi-
ving lit-
tle credit
to anti-
quitie
we shall
onely
teach
poster-
tie, how
little is
due to
us.

ing, as to cast them amongst the
pists, as Popish; for the Church
Rome is not ignorant, how often
hath been fairly challenged by
now eclipsed, Church of *England*
abide the determinations of the
mitive Fathers in most Controversies
between us, but to this day
have declined it. And should we
guiltie of so much weakness in
cause of truth, as to part with all,
they in corners will vauntingly
claim unto, among their captiv
credents, full well we know,
should not onely want Fathers, b
Sacraments also, yea and Scripture
too. That I may therefore recti
the erroneous Judgements of
men, I shall in the handling of
following points, wherein the Church
of *Rome* are corrupt and Heretic
chiefly alledge my proofs out of
Fathers, whereby to confute them.

A Prayer.

O Lord our God, we are exhorted
by thy word, to ask the Father
that they may tell us, the Elders
that they may declare unto us. Grant

(45)

we beseech thee, sober minds in the
ch of thy truth. Make us zealous,
with knowledge; diligent, but not
vering; and alwayes obedient to the
ds of the wise, that we may apply
hearts unto their wisdom. Suffer
our judgements by the craft and
tillie of the devil, or man, to be
hdrawn, or estranged from the
rrantable means of our salvation.
d as the enemy will be ever super-
inating tares among thy wheat,
d God, by the power of thy Spirit,
se up unto us more and more such
ers of thy truth, that all thy people
y be brought into the light to behold
righteousness, that our posteritie may
ise thee, and that in the ages to
ne, thou mayest shew forth the ex-
ding riches of thy grace by thy lo-
ng kindnes toward us. Grant this
Jesus Christ his sake: In whose
me, &c.

Of

C H A P. VII.

Of Predestina-
tion.

6 Book
of his
Hypog-
nos.

Saint *Austin* saith, *Prædesti-
nationem negare horribilis est
phemia.* Predestination
horrible blasphemy. A
great error is it likewise in
men to disallow the publick Pre-
aching of this doctrine. For thus
obliquely reprove the Spirit of God
as if he had revealed things fit
some considerations to be concea-
That it ought to be published
taught the people I will prove
these Reasons following.

1 Rea-
son.

The Gospel ought to be preached
to all, learned and unlearned :
the Doctrine of Predestination
principal part of the Gospel ; yea
Doctrine of the whole Gospel is ca-
tenated or riveted unto it. *E*

Argu-
ment 1.

Secondly, that Doctrine ought
be learned which serves to manifest
and advance the Glorie of God : l

his Doctrine the Glorie of God is
anced. *Ergo.*

The *minor* is proved by the re-
ed definition of it. For it is as

Austin teacheth, the preparation *Austin*
free donation, whereby God hath *in his*
le us vessels of mercy before the *book de-*
fat.

ation of the World, unto the
option of the Sons of God in Jesus

rist, from hence let us learn cir-
nspection, that we teach or believe

thing repugnant to the Nature of
d: nothing that may infringe his

nnipotency, for God is *liberrimum*
ns. The will of God is the cause *Austin.*

all things that are, but of Gods *Hug. de*
all which is the cause of all things *Sanct.*
vill.

ere is no cause to be given. *Qui in* *Prosper.*
eribus Dei rationem non invenit, in

firmitate sua rationem inveniatur,
are rationem non invenit. He that

cannot give a reason of the works
of God, may in his own infirmity

nd out the Reason why he can-
ot yield a Reason. Secondly, no-

thing that may destroy his attributes,
othing that may lead men into car-

al securiry, or horrid agonies of de-
peration: but let us believe with St.

Ambrose, that he foreknoweth by his
God-head, he maketh by his Wisdom,
he

he saveth by his Grace, and damns by his Justice.

In his
Book of
Grace
and Free
will.

The Holy Scriptures, saith *St. Austin*, sufficiently shew unto us that God doth work in the heart of man to encline their wils whither it pleaseth him, whether it be to good things according to his mercy, or to evil things according to their demerits and according to his own judgement which is sometimes open, sometimes secret, but alwayes just. For no perswasion we ought alwayes to have in our hearts permanent, and unmoveable, that there is no iniquity in God. And therefore when we read in his word that he doth lead men out of the way, or that he doth harden their hearts, make no manner of doubt but their evil doings went before, that they might justly suffer those things; lest otherwise we should run into that Proverb of Solomon, *the Foolishnes of man doth defile his wayes, but in his heart he layeth the blame to God.*

Note.

What is commanded us let us thinke thereon, with reverence, to doe it. It is not needfull for us to see with our eyes things that are in secret, for more is revealed unto us, than man can understand.

nderstand. The power of the Lord
great, and he hath honour from the
owly.

A Form of thank- giving.

O Eternal God! who wert glorious
in thyself before the borders of the
world were set, or the foundations of
paradise were laid; before the aff-
ections of sinful men were turned away,
they that have laid up the treasures
Faith were sealed: we praise thee,
we worship thee, we glorifie thee, we
give thanks unto thee, for Predestina-
ing us according to the good pleasure
thy will, to be adopted through Jesus
Christ unto thy self. Give us we be-
seech thee the sanctification of thy Spi-
rit, that we may depart from iniquity,
walk without blame before thee in love,
and in all Holiness of life bear witness
our Election, grant as the sheep of
thy pasture, we may alwayes hear thy
voyce and follow thee, that when the
eyes of our pilgrimage are ended, thou
mayest give unto us Eternal life, through
Jesus Christ our onely Lord and Sa-
viour. Amen.

D

CHAP.

C H A P. VIII.

Of Free-will.

ALL men in the first man were created without fault or vice, and all our nature were in health ; but by the transgression of the same man we have lost it. From hence we have contracted mortality , from hence so many corruptions in our mind , so many depredations upon our faculties, from hence ignorance, difficulty , unprofitable and unlawfull concupiscences. Why then should vain men presume so much upon the possibility of nature , as of old did the *Pelagians* Hereticks, and at this day doe the *Romanists*? It is troubled, it is wounded, it is mingled , it is lost. It behooves us rather truely to confesse then falsly to defend it. For as *Fulgentius* shrewdly saith, If we had Free-will to do what we will, our very prayers are in vain.

Let us take in the Opinions of the Fathers, and then make a judgement
 whether

Of Free-will.

51

Whether the Tenets of the present Church of *Rome* be the same which were held and taught in the Primitive Church.

First *St. Ambrose* thus exhorteth, Why should miserable and wretched man be proud, or boast himself before he is delivered? or of his own strength if he is already delivered? For, if when the nature of man was whole and sound, it did not and, from whence should it now seek victory, but from Grace which cannot be overcome, but overcometh all things?

St. Ambrose in his Book of the calling of the Gentiles.

We might alledge many, we will only bring *St. Austin*. The first *an*, saith he, had not his grace where he should never be willing to be evil, but yet he had that grace where he ever might have been preserved from evil, if he would have continued therein. And without which also he could not by Free-will do good, but yet he was able by Free-will to forsake it: God therefore would not let him be without his grace whom he had left in his own Free-will; for Free-will is able enough to doe evil, but to doe good hath no power at all, except it be

In his Book de correptione & gratia.

Note.

Note.

D 2

up-

upheld by the Almighty goodnes which help if man had not by Free-will forsaken, he and his posterity should have been good for ever. But he did forsake, and was forsaken for the help was such that he might forsake it when he would, not for whereby he might be willing when he had forsaken it.

Note.

Let us also search the Scriptures and by them discern whether *Roman* Doctours be truly Apostolical.

I straitway meet with St. Paul saying that he hath fought a good fight. But I demand of thee, O Apostle, Did not God give that thou shouldest fight a good fight? If himself did not give, what is it that thou saist in another place? *I laboured more then they all, yet not I received the Grace of God with me.* Thou sayest also, *I have finished my course;* did not he also give unto thee that thou shouldest finish thy course? he gave not unto thee that thou mightest finish it, what is it that thou sayest in another place? *It lieth in him that willeth nor in him that runneth, but in God that sheweth mercy.* Again, thou sayest, *I have kept* fai

th; I acknowledge, and allow, I
 confess, and grant that thou hast kept
 the faith. But except the Lord doth
 keep the Citie, the watch-men watch in
 vain. Pardon me (thou great Apo-
 stle of the Gentiles) I know nothing
 thine own but evil, pardon me O
 apostle! I say so because thou hast so
 fought me.

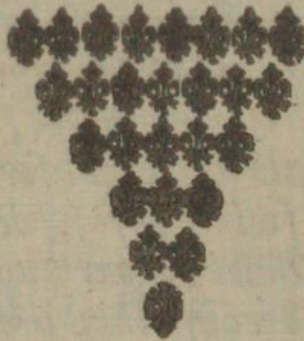
A Godly Prayer for the assistance of Gods grace.

O Gracious God! we are here in
 true humility of Soul prostrate at
 the foot-stool of thy Grace, to offer up
 our thanks unto thee even for these de-
 bilities we now feel in our selves to pray
 unto thee. Oh let not our Supplications
 be rejected, because they proceed from
 us; there is in us nothing but dulness
 of mind, dislocated affections, perverse-
 ness of will, and a total indisposition
 to goodnesse. Create in us, O God, a clean
 heart, and renew a right Spirit unto us.
 Teach us thy will, and teach us also to

(54)

do thy will. Lord thy grace is sufficient
for us, saffer us not to frustrate in
seeking to be justified by our own works
and merits. Where we are ignorant
let thy grace instruct us. When we
erre, let thy grace reduce us. When
doe sin, let thy grace correct us. When
we doe fall, let thy grace raise us. When
we doe stand, let thy grace uphold us.
When we doe go, let thy grace
guid us. And when we
come, Lord Iesus, let thy
Grace receive us.

Amen.



CHA

C H A P. IX.

Of Justification
by Faith onely.

AS there is no man so detestable, or outrageously wicked, that can restrain the gift of Grace, so can there be no works so excellent, so glorious, that this Grace should be due unto them by action of debt. For then the Redemption of Christ should indeed be of no value. Neither should the dignity of mans will be inferiour to Gods mercy, if Justification which is given by grace, should be a debt due to works, it then should be not the bounty of the giver, but the due recompence of the labourer. But we are otherwise taught by St. Paul, who telleth us, *by grace we are saved through Faith; and that not of our selves; it is the gift of God.* Ephes. 2.8.

For the clearer understanding of this point of Justification, we will set

D 4 down

down first a description of it, and afterwards prove it.

Justification therefore is a judicious and gracious work of God, by which he judgeth the Elect (in themselves obnoxious to the accusation and curse of the Law) to be just by Faith in Christ Jesus, through the imputation of his justice: and that unto the praise of his glorious grace, and their own Salvation.

The Principal efficient of Justification is God the Father, by the Son and the holy Ghost.

The outward instrument where the benefit of Justification is proclaimed, is the Gospel.

The outward instruments where it is confirmed to us, are the Sacraments. And the onely inward instrument whereby we apprehend the grace of Justification, is, a true saving Faith.

*Malala
nostra
pura ma-
la bona
nostra
pura ne-
qua-
quam.
Greg.*

I shall now set down from the Fathers such proofs as shall evince, That although good works cannot be severed from Faith in the Person Justified, yet they ought to be seperated in the Act of Justification. St. Bernard, in one of his Sermons, asketh by an arguing question, What can an

OD

if righteousness doe before God?

shall it not according to the Prophet

be accounted as a filthy menstruous

out. And if it be straightly judged,

shall not all our righteousness be

found unrighteousness? What shall

then become of our sins, if that our

righteousness cannot answer by it

itself? therefore crying earnestly with

the Prophet, *Enter not into judge-*

ment with thy servant O Lord, for in

thy sight no man living can be justified.

Let us with all Humility have re-

course unto mercy; which onely is

able to save our Souls.

Chrysostom also saith, Although we

should dye a thousand deaths, al-

though we should accomplish all the

virtues of the mind, yet doe we no-

thing worthy of the things which we

receive of God.

Ambrose, likewise demandeth, with

speech of just diminution, What be

the merits of any man, for Christ that

came not with his due reward, but

with his grace that was not due

unto all men sinners, being himself

onely free from sin, and a deliverer

of sinners.

istia est: ut perinde nobis imputetur, ac si nos ipsi

infringimus. The words of *Scriptur* a rigid Papist full to our pur-

*Siste-
mus quod
die super
selam ju-
sticie no-
stra sa-
niem con-
cupiscen-
tie no-
stra.
Pope A-
drian
dixit.*

*Upon
the 11.
Chapter
to the
Roma.*

*In his
Epistle
to Mac-
donius.
Illa sane
justitia
qua satis-
fecit pro
nobis Chri-
stus, per
commu-
nicatio-
nem sic*

sufficienter

In his
10th Epistle.
file.

Lastly, *St. Austin* puts his question also, and gives the answer, Are there then no merits of the righteous? y^e indeed there are, because the doob^{ers} are righteous; but that they a^{re} righteous their works wrought not; but indeed that they may be made righteous, *they are* (as the Apostol^e saith) *justified freely by the grace of God.*

I shall not nauseate the Reader with more Authorities; these are sufficient to shew the world that we hold to the Doctrine of Justification as it was held in the Primitive Church, and as it is agreeable to the word of God; and that our Adversaries of the Church of *Rome* have postatized from the truth.

I shall onely adde this rule, *that Faith alone justifieth, but not that Faith which is alone.* This rule rightly applied will help to reconcile the seeming repugnances between the Doctrine of Faith delivered by *St. Paul*, and the Doctrine of works in the Epistle of *St. James*. By this rule we also may avoid the arrogancy of *Popish* merits and works of supererogation, and also the ignorant haughtiness of the *Solifidians*, whose st^omach

nacks keck and rise at the hearing of Good works. But I refer them to St. James chap. 2. 18. 20. for satisfaction. Thou hast faith, faith he, and I have works: shew me thy faith without works, and I will shew thee my faith by my works: for know O vain man, that faith without works is a dead faith.

These are but the Gnosticks of former ages, brought in backwards amongst us, they held all things indifferent, but

Faith, yes repentance from dead works, that they were above all humane ordinances, and that knowing certain dictates and positions let them live as they listed they were sure to be saved. Epiphanius.

A Prayer for saving Faith.

Almightie and everlasting God! who keepest Covenant and mercie for them that love thee and observe thy commandments, bow down we most humbly pray thee a condescending ear, to the supplications of thy servants here before thee, we have abused thy longanimittie by incontinence and all uncleannes, thy bountie by voluptuousnes and riot, thy outward blessings to all intemperance, and thy inward graces to loosnes, vanitie, and much prophane-
ness. we have dealt exceeding wicked-

ly.

ly, and unthankfully against thee, but the desires of our souls are now bent up to the dereliction of our sins; wherefore O Lord, hear the voice of our complaint, neither consider us as we are in ourselves defaced with guilt and defiled with pollutions, for then we cannot hope to obtain; but behold us through him that knew no sin, yet was made for us that we might become the righteousness of God in him. Let his mercie be our merit, and the Power of his Resurrection, the means of our Reconciliation unto thee our God.

Suffer us not to be ashamed to confess our sins unto thee, for thou art faithful to forgive them: but make us much ashamed to glory in our own works or merits, for that will add both weight and number to our sins.

Let not our iniquities be condemned by our selves, lest wanting sense of our own miseries, we frustrate to our selves, the advantage of thy mercie.

Give us we intreat thee, such a faithful Application of our Ransom, that we may henceforward find our hearts, as freely released from the bondage of our sins, as our souls by thy Election are fully delivered from the horrors of damna-

-saving Faith.

61.

innation. Let not afflictions or calamities (the promiscuous tributes of this life) make us to doubt thy favour, but let us through patience and the quietness of righteousness, make our selves acceptable unto thee. Let us walk under them as the corruptions of indulgence, not as the inflictions of thy diervengeance, that when sin with our bones shall have an end here, we may be translated to the eternal fruition of beatitude, through Jesus Christ our Lord. Amen.



CHAP.

C H A P. X.

That Christ onely
is our Mediatour.

Concerning the Saints
God, we are to believe
they are sanctified by
participation of the Holiness
of God, and that they keeping
Commandments retain this gift
perseverance: but that they can
part this sanctification to other men
or that other men should imply
their mediation, that we ought
to believe. And in Confirmation
this truth we have Gods own word
the Prophecie of *Ezek.* *Though*
chap. 14. *three men Noah, Daniel and Job*
v. 14. *among them, they should deliver*
their own souls by their righteousness
 He onely that is the fountain of
 lines, our alone Mediatour Christ
 Jesus, can infuse this sanctification
 into others: he onely by the immolation
 did

that Christ onely is our Mediatour.

63.

the power of his word can sanctifie
Disciples, saying, *Receive the holy
ghost.*

The blessed angels do participate
Grace, and Holiness, but we cannot
find in all the Scriptures, that ever
they bequeathed Holiness to any
man. Moses when the seventy El-
ders were appointed rulers, did not
legate his Spirit unto them, but as
is written, *God took from the Spi-
rit of Moses, and gave it to them.*

Excellently hath St Austin observed
upon the words of the Apostle, *Be ye
followers of me, as I am also of Christ.*

In his
book
*De re-
missione
peccato-
rum.*

He durst not say, *Be ye justified of
me, as I am justified of Christ; none
just but Christ justifying, therefore
he said, He that believeth in him,
that justifieth the ungodly, his faith
is counted for righteousness.*

In another place he saith, *If St John
had said, This have I written unto
you that ye sin not: and if ye sin,
ye have me for your Advocate and
Mediatour before God, and I will
intercede for your sins, what good
and faithfull Christian could abide*

In his 3.
Chap.
against
*Perma-
niam.*

him? who would look upon him
as an Apostle of Christ, or who
would not rather think him to be
Antichrist?

Many

Many fopperies, grosse absurdities, yea damnable falshood, have the Church of *Rome* devised and spread to uphold this corrupt doctrine of the invocation of the Virgin *Mary* and other Saints. Some among them have taught (but by what revelation I know not) that God hath translated that part of his Kingdom which consists of mercie, to himself half, and half to his Mother (a very dutifull division) the Virgin *Mary* and that part which consists of Justice, he hath reserved to himself. Others, that the universal Proposition of *St Paul*, which saith, *that all men are concluded under sin*, is to be understood in a restrained and qualified sense, as speaking of all them onely which are not exempted by the special priviledge of God. For, say they, If a Saviour be taken for him, which saveth men lapsed into perdition and condemnation, so is not Christ Saviour of *Mary*, but is her Saviour onely in respect of her Impeccability. Again, she did not at any time, pray unto God for the remission of her sins, (she being conceived without original sin) neither ought so to do, but for the remission

other mens sins shee prayed many
 nes, accounting their sins her own.
 These dotages, fancies, or what
 u please to call them with many
 re, were ratified by Pope *Sixtus*,
 d by his terrible Bull, all the Op-
 gniers of these Doctrines Apostoli-
 ,are condemned for Hereticks.

I shall not think them worthy of a
 nsutation, onely I shall in two Ar-
 ments shew the reader shortly, the
 formitie of them.

Either she did descend of the seed
Adam, or she did not.

If she descended of his seed, then
 e infection of original sin, must
 eds devolve unto her: if she did
 t descend from *Adam*, then is she
 t of the seed of *Abraham*, nor of
 e seed of *David*, nor by conse-
 nce our blessed Saviour, nor are
 e Genealogies of the Scriptures
 ly delivered. O horrible blas-
 emie!

Secondly, Whosoever hath tasted
 eath, suffered it (Christ onely ex-
 epted, who took ours upon him)
 a punishment of sin due to the
 aw: But the Virgin *Mary* hath
 sted death. *Ergo*.

We leave these trifles, and hasten
 to

to the Scriptures. St Paul said
1 Tim. 2. v. 5. *There is but one God, and one Mediator
 between God and man: which is the man Christ Jesus. Our Saviour
 so hath set it down in one entire Proposition. No man cometh to the Father
 ther but by me, John 17. v. 9. He is the rock, let every Christian
 settle himself.*

A Prayer proper for all times and Persons.

O Gracious Redeemer! who be-
 consecrated, didst become
 Authour of Salvation to
 them that obey thee, guid our Faith
 and govern our Actions, for there is
 Saviour besides thee. Thou art
 utterance, whereby we call upon
 Father; our right hand, whereby
 offer up our selves unto our God; and
 without thy Intercession neither we, nor
 all the Saints have any interest in
 Father. Preserve us, we intreat thee
 from that dangerous humilitie, which
 may deprive us of the benefit of our
 Prayer.

Prayers, and let our crie come unto
Thee, O Lord, thou onely art our helper.
Defend us from the snares of riches, and
reproch of want, let not wealth in-
duce us to wantonness, nor povertie flat-
ter us to the excuse of wickedness; but
each condition give us either circum-
spection, or patience. Keep us from all
troubles outward of body, or inward of
mind: from sickness and from sudain
death. Give us grace to abandon all
purposes of sin; and let the Spirit of
Thee, which is in Jesus Christ, free us
from the law of sin and condemnation;
that being cleansed by his blood from
all our iniquities, we may find rest
unto our souls, before we go down into
hellence. Amen.



CHAP.

C H A P. X I.

Against Purgatorie and Pardons

After this life there be two habitations. The first place the Catholick Faith (the Authoritie of the Scriptures) believeth to be the Kingdom of heaven. The second place the same Catholick Faith believeth to be Hell: where all Reprobates, and whosoever shall be found without Faith in Christ, shall tast punishment everlasting. As for any third place we cannot hear of it in the word of God. But this we ought stedfastly to believe, that in what state soever his own last day shall find each man in the same State the last day of the world shall find him: for as he shall die, so shall he be judged. The Climax in the Popes Rethorick hath perswaded more treasure into their coffers, than all the rest of their judging inventions. For as *Fisher* (or)

Bish. of
Rochest.

their own herd) faith, (and in this
 speaketh the truth) amongst the
 Doctors and Fathers of the Primi-
 tive Church, there is no mention at
 all, or very little of Purgatorie: and
 as long as Purgatorie was not feared, ^{Note.}
 there was no man sought for Pardons,
 the estimation of Purgatorie
 sought in Pardons; take away Pur-
 gatorie, and there is no need of
 pardons.

Bernard of Clunice a learned Papist
 also faith; That the devising of Par-
 dons is *pia fraus* -- a godly cosen-
 ge, a harm less deceit, to the in- ^{Causa}
 tent, that by a devout kind of er- ^{contra-}
 rour, the people may be drawn to ^{rum ut}
 Godliness. ^{rum est.}

As they have invented a *Limbus*
infernus, and a *Limbus Infantium*, so
 they may term this *Limbus Pauperum*,
Stultorum, for as the case standeth,
 by their own confession, none but an
 host of beggars, and fools will frie.
 here it is considerable also what
 horrible crueltie doth lodge in a
 popes heart, who will suffer a poor
 soul to be there tormented, onely
 for want of money.

Thus, *ex pede Herculem*, by these
 doctrines we may have a Crisis
 of

of the Constitution of the Roman Church. For as many of her pardons (by which she steers) are more in favour of other Canons, so more of them are framed not to guide men's lives, but to make a bank and money.

In his 1.
practice
upon
this E-
pistle of
St. Iohn.

I will onely add one place of *St. Austin*, and finish this chapter.

„ We have, saith he, Jesus Christ

„ Righteous our Advocate with

„ Father, he is the propitiation

„ our sins, he that held this new

„ held schism, he that held this new

„ made heresie, from hence th

„ come, when men say, we are right

„ ous, we do make holy the unholy

„ we do pray for them, and we do co

Note.

tain for them. O Vanitie, selling

vanitie, to them that will hear vanitie

and vain are they that will believe

A Prayer for a Family.

O Lord God, Father everlasting
and full of pitie! when i
wicked turneth from his wi
kednes and performeth that which
rig

at and lawfull, thy blessed word
 spoken it, He shall save his Soul
 e. Give us grace, we beseech thee
 consider, and to turn away from all
 transgressions, that the price of the
 blood of Jesus may avail to the perfe-
 ction of our delivery. Holy Father, be-
 hold upon us relenting hearts, sorrow-
 ful minds, consciences tender to sin,
 hungering and thirsting for thy grace,
 that we may evermore exalt thy Ho-
 nor and glorie: Give unto us here
 sent, and to all relations, that any
 may concern our prayers, health and
 favour, and in all necessities the
 comfort of thy visitation. Bless us this
 night with moderate sleep and rest, and
 our souls continually watch for the
 appearance of our Lord and Saviour
 Jesus Christ, that he may preserve us
 from falling, and present us faultles
 before the presence of his glorie, with
 unspeakable; In whose name and
 words, &c.

CHAP.

C H A P. XII.

Of the Sacrament
of Baptism.

Saint *Austin* writing against *Petilian* thus adviseth him. Whether you or I be Hereticks, ask not you me, I will not ask you, let the holy Scriptures be asked, that they may shew us the true Church. And therefore the Lord knowing, that in these last times so great a confusion of things should happen, commandeth Christian men (willing to know the true Faith) that they should abide by none other things but Scriptures; for if they mind any other thing, they are subject to perish, not perceiving, which is the true Church. Now the Scriptures plainly teach that there is the true Church, amongst whom the word of God is truly preached, without mixture of humane traditions; also where the Sacraments, are duly celebrated, according to the

Of the Sacrament of Baptism.

73

According to their first institution. By the light of this consideration we may safely affirm, that neither the Church of *Rome* (as we shall prove in the next chapter) nor the frantick sect of *Anabaptists* are a true Church.

We will divide our discourse into two Sections. In the first we will prove, that *Baptism* ought not to be repeated. In the second we will prove the *Baptism* of *Infants* commendable, lawfull, and necessarie.

This Heresie of Rebaptization is an old error of the *Donatists*; now scattered in *England* by the *Anabaptists*.

Their Principle was this. That that is not himself inwardly holy, cannot be the means of holiness unto another. There was some mistake in this. But afterwards, when power had silenced their imaginations, the next light we heard of was, That he that is not in the state of grace, can have no right or title to any place, neither possession in the Church, nor office in the State, nor they of right belong to none but the children of God, that is, to none but themselves.

Fond men! how long will they
E Suffer

suffer themselves to be the devils instruments by seeking to undermine the Gospel? hath not the Church long ago defined it, that the Baptism of Judas was as effectual as which Peter did administer. Is it not been many wayes exemplified? doth not a seal of iron give perfect a stamp as one of Gold? Carpenters that built the Ark themselves drowned, yet that saved Noah. The very water of Baptism that sends the child to heaven, is it self cast down the funnel. Doth not St Paul plainly insinuate unto us, that a man save others by the preaching of word, and yet he himself may come a castaway. That they, by the Word, the Sacraments, Keys are unto others the Conduits of grace, to make them fructify in all good works, may well so although themselves remain fruitfull: As do the pipes of water or lead, that by transmitting water, make the garden to be both herbs and flowers, though themselves never bear any. It was heartily to be wished that Christians would love truth more than strife

that they would sever the men from
the office, and leave the men to
God, to whom they stand or fall.
or it will never be proved whilest
the world abides, that the weak-
ness or unworthiness of the instru-
ment should evacuate a dutie of the
act.

I proceed to the proofs of the se-
cond Assertion, That Infants ought
to be baptized.

Auxentius one of the Sect of the
Manichaeans was the first that denied
baptism. After him *Pelagius*, the
heretick: and then some other in
Bernards time: and lastly, the *Ana-*
baptists have new spawned the old
error. But because the Catholick
Church delivered by the Scriptures,
plainly determineth, that all such
as are to be Baptized, whom God ac-
knowledgeth for his people, and ac-
knowledgeth worthy of sanctification or
remission of sins: And seeing that
Infants are in the number of Gods
people, and be partakers of the
promise by their Purification in
baptism: It must needs follow, that
they ought to be Baptized as well
as they that can prove their Faith.
we judge the people of God

as well by the free and liberal promise of God, as by the confession of Faith. For to whom soever he promiseth himself to be their God, and whom he doth acknowledge for his, those no man without impietie may exclude from the number of the faithfull: But he promiseth that he will not onely be the God of those that profess himself, but of infants, promising them grace and remission of sins, as appeareth by the words of the

Gen. 17.
v. 7.

venant made unto Abraham, I set my Covenant between thee and thy seed after thee, in their generations, with an everlasting Covenant to be their God.

To the which Covenant Circumcision was added to be a sign of satisfaction as well in children, as in men. And no man may think this promise is abrogated with the Law; for Christ came to fulfill the promises and not to dissolve them. Therefore he saith in the Gospel of Matthew, Suffer little children to come to me, and forbid them not, for of such is the Kingdom of heaven.

Matth.
19. v. 14.

in, It is not the will of your Father which is in heaven, that any these little ones should perish. O, He that receiveth one of these in my name receiveth me, Matth. 18. 5. Take heed therefore, that ye despise not one of these little ones, for I tell you their angels do continually behold Father's face. And what can be plainer than this? it is not the will of our heavenly Father that children should perish; whereby we may gather that he receiveth them freely to his Grace, although as yet they can not make confession of their Faith. Since then that the word of promise which is contained in Baptism, appertaineth as well to children as to men, why should the word of the promise which is Baptism by water, be withheld from children, when Christ himself commandeth them to be received of us, and promiseth the reward of a Prophet to those that shall receive such a little child, as he for an example did set before his disciples? Mat. 18.

Again, whereas they (with ignorance, (sufficient God knoweth) object that Pede-baptism is the Popes commandment, I answer it was pra-

E 3

ctised.

Book 4. Chap. 23. 24. *Book 4. Chap. 23. 24.*
 'Rised in the Church before any
 Mock-God appeared in the wor
 for St. *Austin* writing against the
nativists, witnesseth thus, That the bap
 tism of children was not deriv'd
 from the Authority of men, but from
 the Tradition or Doctrine of the
 postles. Diverse of the Fathers affirm
 the same things, but because it
 be retorted, these are but the testi
 monies of men; I will produce in
 libe Arguments out of the word
 God to prove it.

Arg. 1.

That
 Christ
 reputed
 infants
 to be
 faithfull
 read.

M^{at} 18.

Arg. 2.

Acts

10. God

saith to

Peter,

that thing

or unclean

The Apostles Baptized those wh
 Christ commanded to be Baptiz
 But he commanded the Faithfull
 be Baptized among which infants
 to be reckoned: *Ergo*, the Apo
 Baptized Infants.

Whom God accounteth the Fa
 full they are Faithfull; But God d
 full they are Faithfull; But God d
 repute children among the Faith
 * *Ergo* they are Faithfull.

that thing which God hath purified, thou shalt not call comm
 or unclean. * Unless the *Anabaptists* be wiser then he is.

Arg. 3.

Again, none be received into
 kingdom of God but such as he
 veth, and such as are indued
 his Spirit, for who hath not
 Spirit of God he is none of his;
 infants be beloved of God,
 tho

Therefore want not his Spirit, Where-
re they having the Spirit of God,
and being numbered among the peo-
ple of God, what reason can deny
em to be Baptized with water in
the name of God.

The Scriptures tell us that the A- Arg. 4.
postles Baptized whole families, or
households: but children are compre-
hended in a family, as the chiefest
and dearest part thereof. *Ergo*, the
apostles did Baptize children.

The foundations of the *Anabap-*
tists are ruinous altogether, and so
firm, that I shall not trouble my
readers with those things they call
proofs. If any demand why I have
not recited the Adversaries Argu-
ments, and answered them, I an-
swer, I declined it for three reasons.
First, it would have swelled the book
to an unmeasurable bulk. Second-
ly, it would have been objected I had
chosen partially, to wit, such Argu-
ments as were capable of easiest an-
swer. And thirdly, my labours ay-
med not to furnish my Readers (*disputan-*
ti causa, sed vivendi) to enable
them to dispute, but to guide them
into truth: *vita recta est optimus syl-*
logismus.

A

A Prayer.

O Gracious God ! we desire at
 time to celebrate thy mercie in
 thanksgiving, that it hath pleased
 not onely in our creation to differenc
 from beasts , and things inanimate,
 also by the outward obsignation of
 favour in our Baptism, to distinguish
 from unbelievers. We earnestly int
 thee that his mercie may not proc
 unto us a deeper condemnation ,
 enable us by thy grace to forsake
 world, the flesh, and the devil , and
 to perform whatsoever we have
 promised thee, that we fail not
 hereafter to obtain what
 thou hast promised us,
 through Jesus Christ
 our Lord.

Amen.

CHA

C H A P. XIII.

Of the Sacrament
of the Lords
Supper.

THe Sacraments of the old Law were promises of things to come ; the Sacraments of the Gospel signs and tokens of things already performed. They were proportioned to the infirmity of our nature, that by the gradations of Sacraments we might ascend from the things we behold with our eyes, unto those mysteries we apprehend by faith, thus our blessed Saviour at his last supper gave to his Apostles bread, and wine, which he called his body, and blood : but upon the morrow he gave his true body to be wounded, that his Apostles might declare to the world, how and after what manner, the body and blood of
 E s Christ.

Christ might be comprehended under the names of *bread* and *wine*, and in the manner he afterwards thus declareth, that the signs and the things signified might both be called by one and the same name.

For, if any man understand the words of Christ carnally, doubtless he shall reap no profit thereby : : what is the meaning of these words *The flesh profiteth nothing* ? he meaneth it not of his own flesh : God forbid ; but he meant it of them which fleshly and carnally understood the things which he spake.

But what is carnal understanding ? I answer, to understand the words simply and liberally as they are spoken, for we ought not so to understand the outward elements of *bread* and *wine*, but all mysteries must be considered with inward eyes, and be spiritually understood.

The late Popes have been so in temperate in their Anathemas, and so prodigal of their Definitions, that it may well be feared, the Church of *Rome* collapseth into a state of perdition. For she hath super-induced upon the rest of her errors, the doctrine of her own infallibility, where

whereby her corruptions fester, and
come incurable. Then secondly,
teacheth that the Scripture can-
not be known in the authority of it,
but by her canons, nor in the sense
of it, but by her Interpretations,
whereby she hath made the word of
God in effectual for her reformation.
This artifice of the Popes to guard
their pomp and splendour, and by
this stratagem of the devil, for the
extirpation of heresies, this portent-
ous Doctrine of the corporal pre-
sence hath hitherto maintained some
reputation. But besides the novel-
ty of it (which according to their
own rule *verum est quodcunque pri-
mum, adulterinum quod cunque poste-*
us is enough to conclude it Hereti-
cal) so fruitfull is it of absurdities, and
contradictions, yea and blasphemy,
that it is a wonder that any man who
hath waded any depth in natural Phi-
losophy can soberly beleieve it. I shall
first lay down those arguments that
shall prove that the personal presence
of Christs body is not in the Sacra-
ment; and in the last place shew the
reader the grossness of the doctrine
of Transubstantiation.

Every true natural body requires Arg. 1.
one

one place. The body of Christ is a true natural body.

Ergò, the body of Christ requires one place.

Arg 2. The true natural body of Christ is placed in heaven. The true natural body of man can be but in one place at once, where he is. *Ergò*, the true natural body of Christ can be in one place at once but in heaven where he is.

Arg 3. Whatsoever is in diverse places at once is God: But the body of Christ is not God, *Ergò*, the body of Christ cannot be in diverse places at once.

Arg 4. The wicked doe not eat the body and drink the blood of Christ. But (if Transubstantiation be true) the wicked doe eat the body and drink the blood of Christ. *Ergò*, Transubstantiation is not true.

Arg 5. The holy Ghost could not come if the body of Christ were corporally present. But it is certain that the holy Ghost is come. *Ergò*, it cannot be that the body of Christ should be corporally present.

The contradictions in this Doctrine of Transubstantiation now follow.

**Con-
und. 1.**

That bread should be turned into

hing, and at the same time with
same action be turned into Christ,
that Christ should not be no-
ng.

That the body of Christ which is Con-
trad. 2.
much greater should be contained
holly and in its full dimensions
thout any alteration, in that
which is lesser, and that not once
ely, but as many times over, as
eir are several points in the bread
and wine.

That there should be no certain- Con-
trad. 3.
in our senses, and yet that we
ould know some thing certainly,
and yet know nothing but by our
senses.

That to be one should be to be Con-
trad. 4.
undivided from it self, and yet that
ne and the same thing should be
divided from it self.

Again, If this Doctrine be true, the
Virgin Mary the Mother of Christ,
when with the Apostles after Christs
ascension into heaven, she received
this Sacrament, she did eat that ve-
ry flesh of her own Son, which she
nourished in her own womb; but so to

think St. Austin beareth witness is an In libro
de do-
ctrina
Christi.
abomination. *Omnis præceptiva lo-
quutio* (saith he) *que facinus vel fla-*

gi-

gitium iubere videtur figurativa
 that is, Every precept which seeth
 eth to command an unlawfull
 must have a figurative interpretation.

Lastly, If the body of Christ were
 carnally eaten (according to this Doctrine)
 then the glorified body of Christ must
 of necessity suffer; for it cannot be denied
 but that which is eaten doth suffer, which
 thing not to be offered to Christ in his
 body, as grievous as thorns, whips, and
 nails, yea worse than gall and vinegar
 to drink, which the Jews gave him when
 he cried out upon the Crosse, *I thirst.*

Let us therefore as often as we are
 made partakers of the body and blood
 of Christ, receive him by lively faith,
 that we may hereafter fare the better
 with the Saints in God in heaven,
 where we shall behold our Saviour
 not in a Sacrament, but as he is
 visible in himself. *Amen.*

A

A Prayer before the Communion.

) God of mercies! who hast this day called us, notwithstanding all our sins and impieties, to be sealed to thy reacceptation in Christ Jesus, we humbly intreat thee to purge us from all our uncleanesses of flesh and Spirit. Heal the palate of our hearts that we may taste the sweetness of thy love. Let our souls feed on thee as the food of Angels, and let the bowels of our souls be replenished with the sweetness of thy taste. Renew us in these mysteries to thy complacency, that we may receive them as the bread of life, and cup of our salvation. Quicken in us more and more the renovations of thy charity, that in all our actions we may be diligent to shew mercy, by giving where need is, and prone upon all occasions to offer peace, by
for-

(88)

forgiving where cause is. *God*
Lord grant we may at this time
receive the body and Bloud of
Redeemer, that we may hereafter
be received by him into the H
places made without hands, by C
the Son purchased unto us
whom with the holy Spirit, th
Persons, and one Majesty coete
nal, be ascribed all Honour and gl
ry for evermore. Amen.



A

Prayer after the Communion.

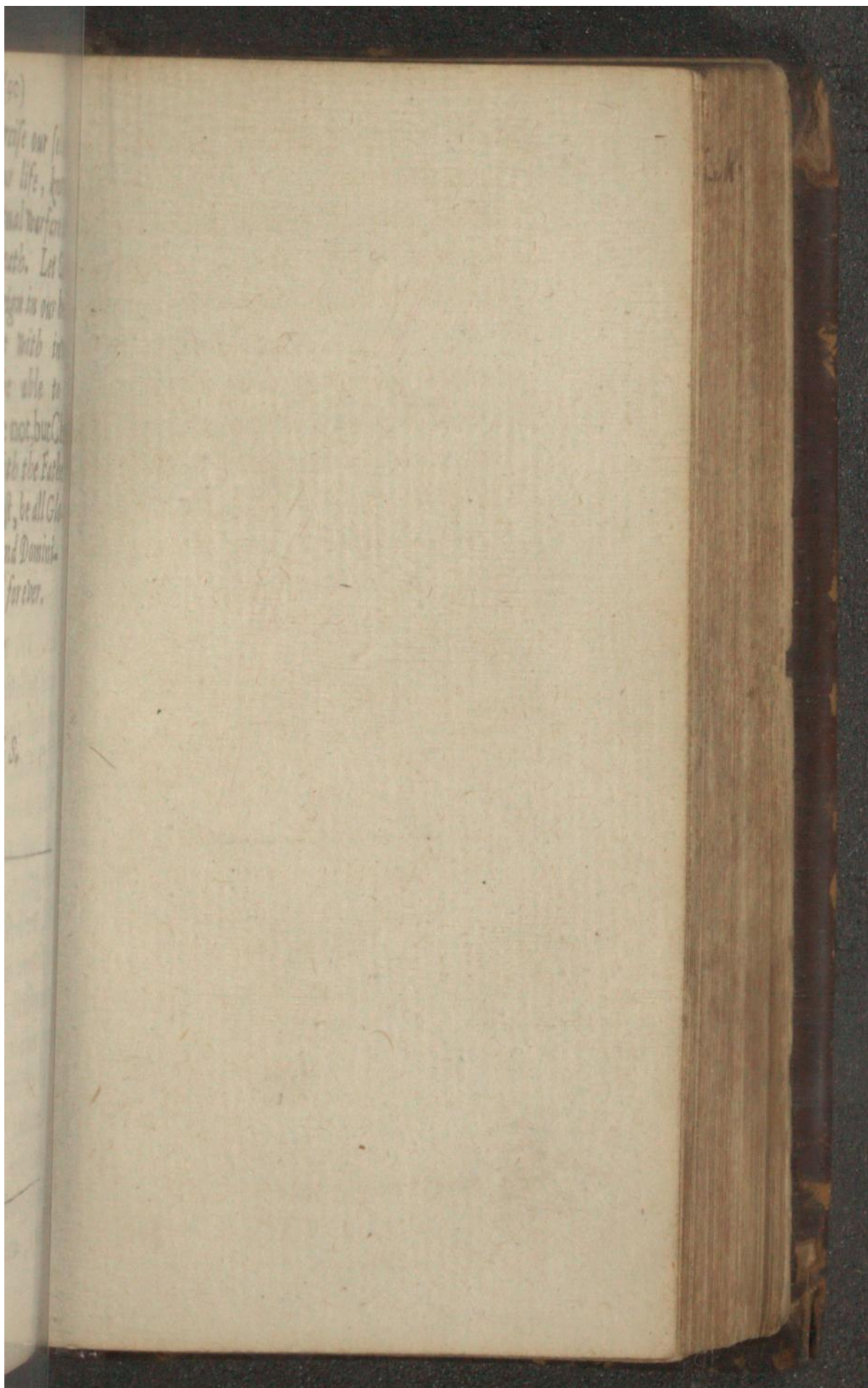
Lord of heaven and earth! We praise and magnifie thy Name thy great mercies this day manifested unto us. We were dead in sins and trespasses, but thou hast quickened us together in Christ Jesus. We were full of ignominy and pollutions, but in his blood thou hast cleansed us. Thy good will, O God, is constant, and thy power is over all. As therefore thou hast at this time by thy grace strengthened us in goodness, grant us also, we beseech thee, that we may persevere in goodness. Let us not henceforth walk in the vanity of our minds, nor through the blindness or hardness of our hearts be alienated from the life of God. Enflame our hearts with a zeal of Gods glorie, a watchfull care of our duty, and a love to all man-kind.
Make

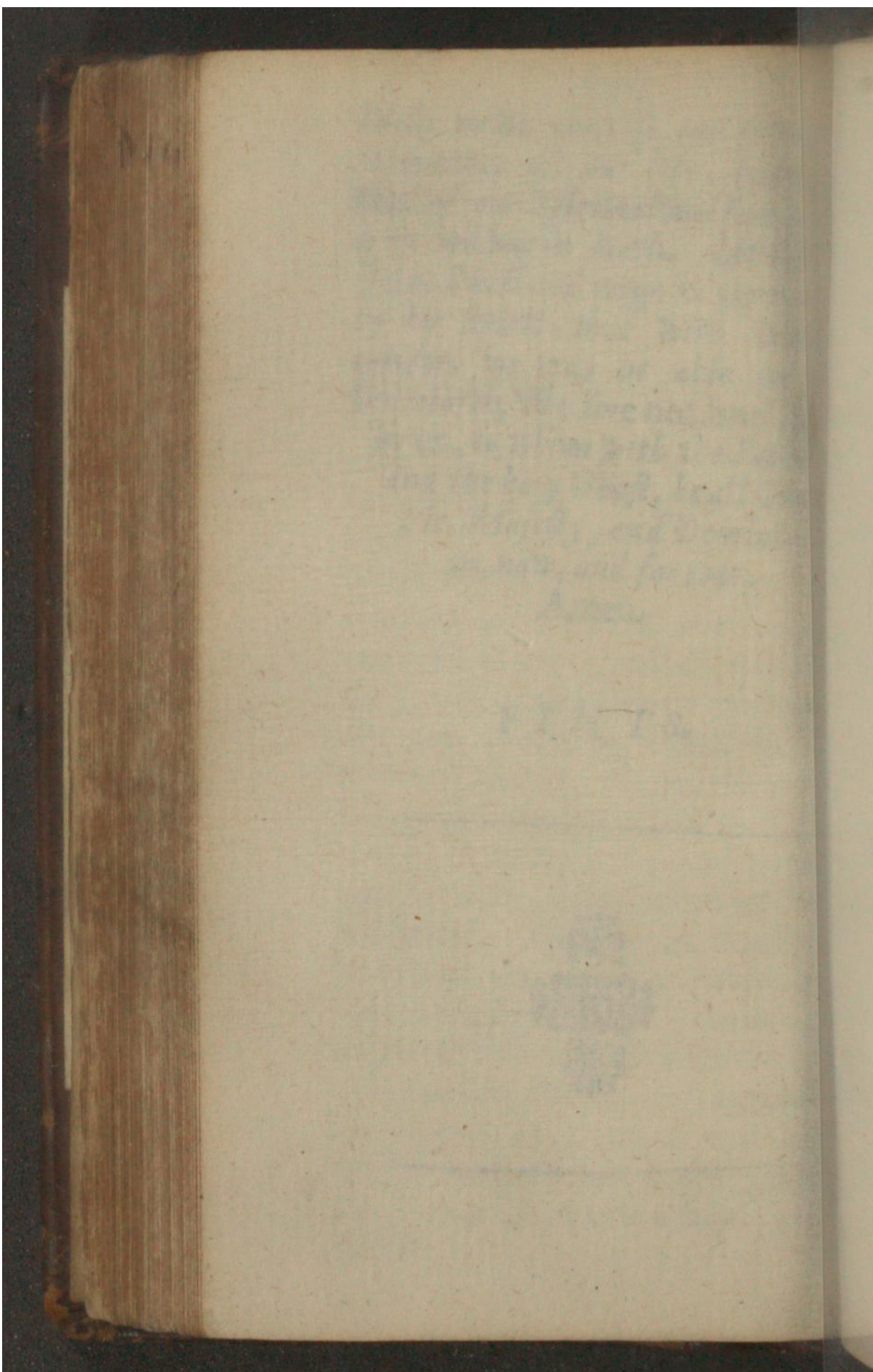
Make us to exercise our selves
 repentance all our life, knowing
 that of our Spiritual warfare there
 is no end but in death. Let Christ
 Jesus dwell and reign in our hearts
 by his Spirit, that with inward
 comfort we may be able to
 henceforth, We live not, but Christ
 in us, to whom with the Father
 and the holy Ghost, be all Glo-
 rie, Majesty, and Domini-
 on, now, and for ever.

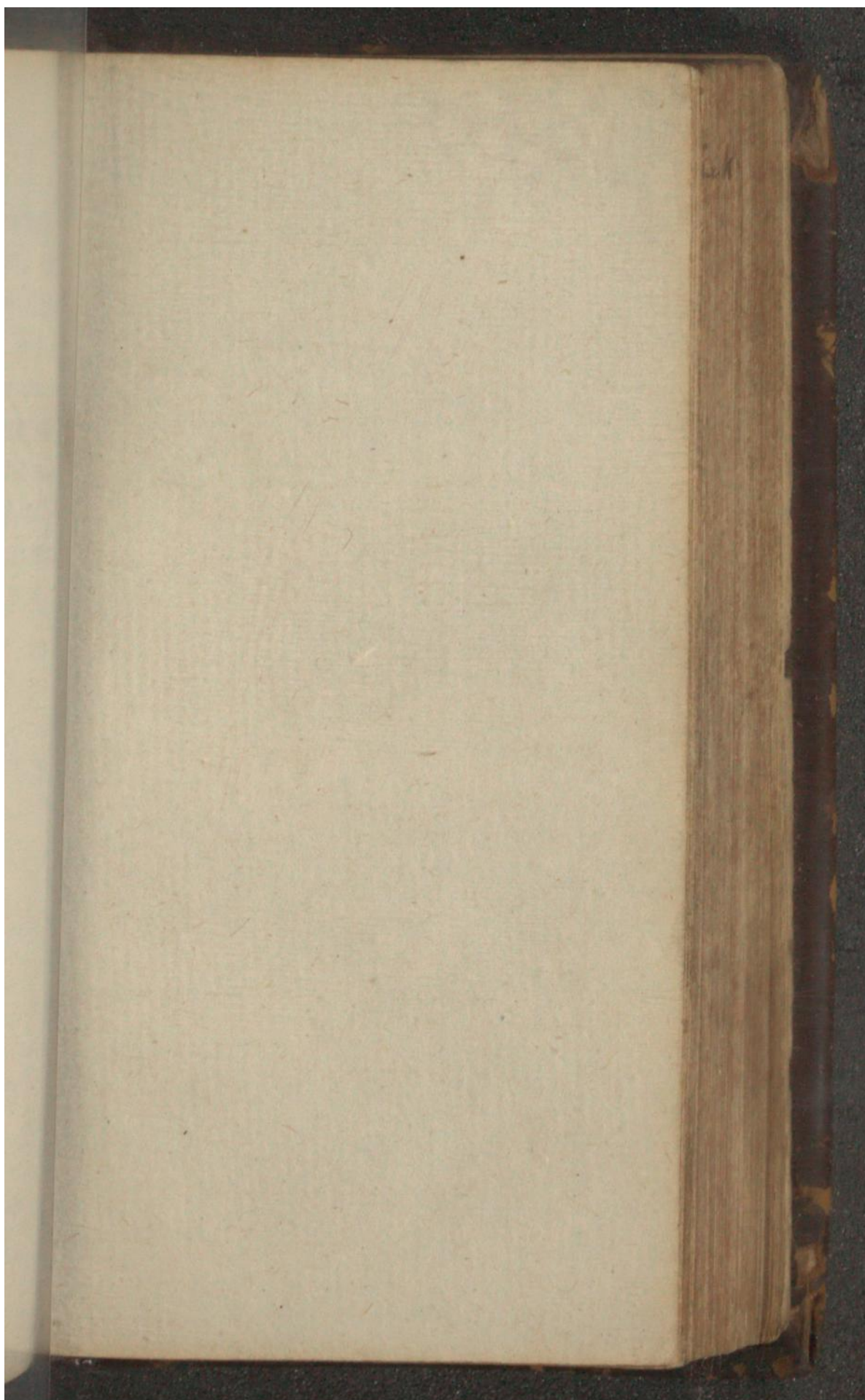
Amen.

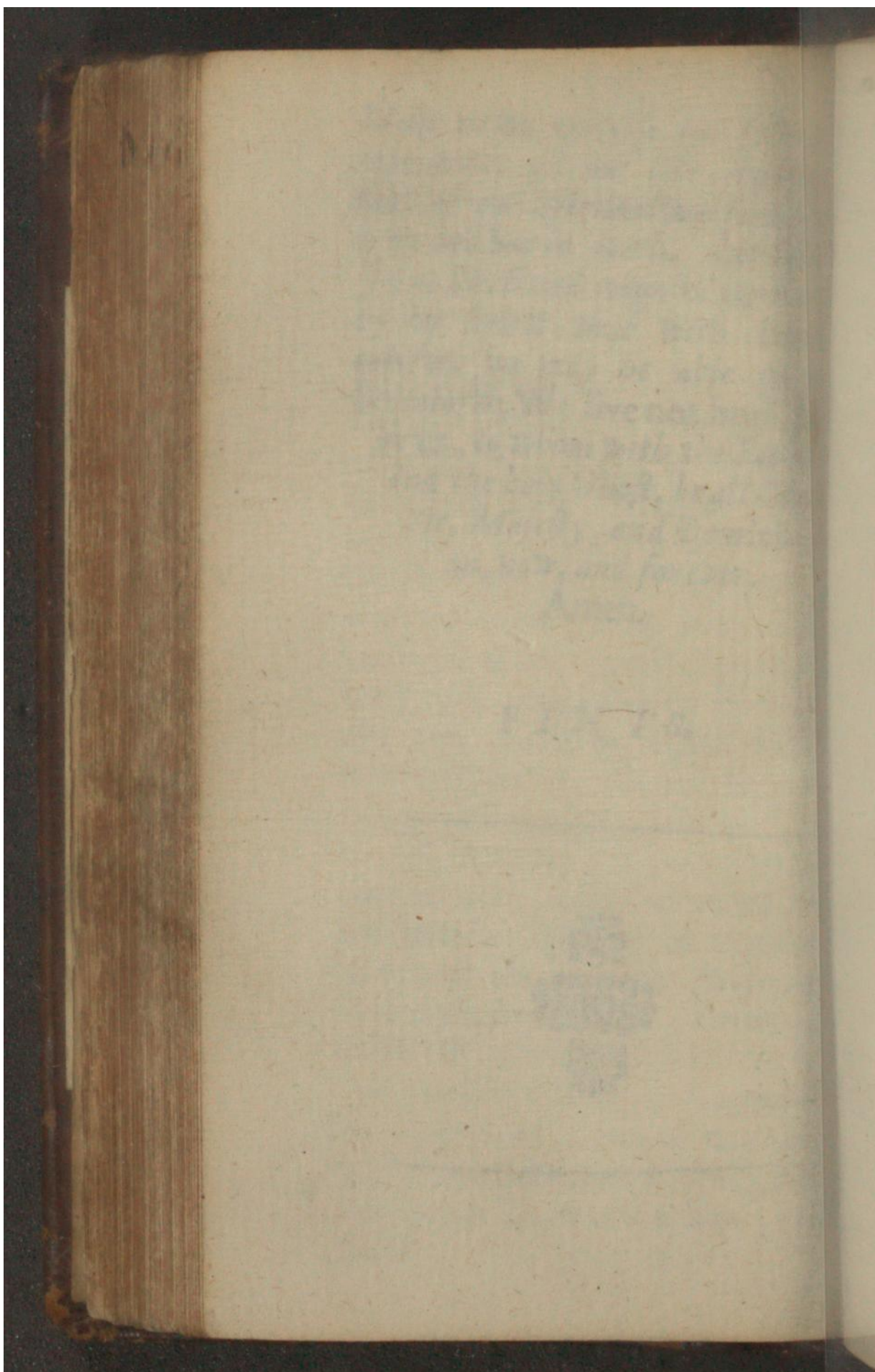
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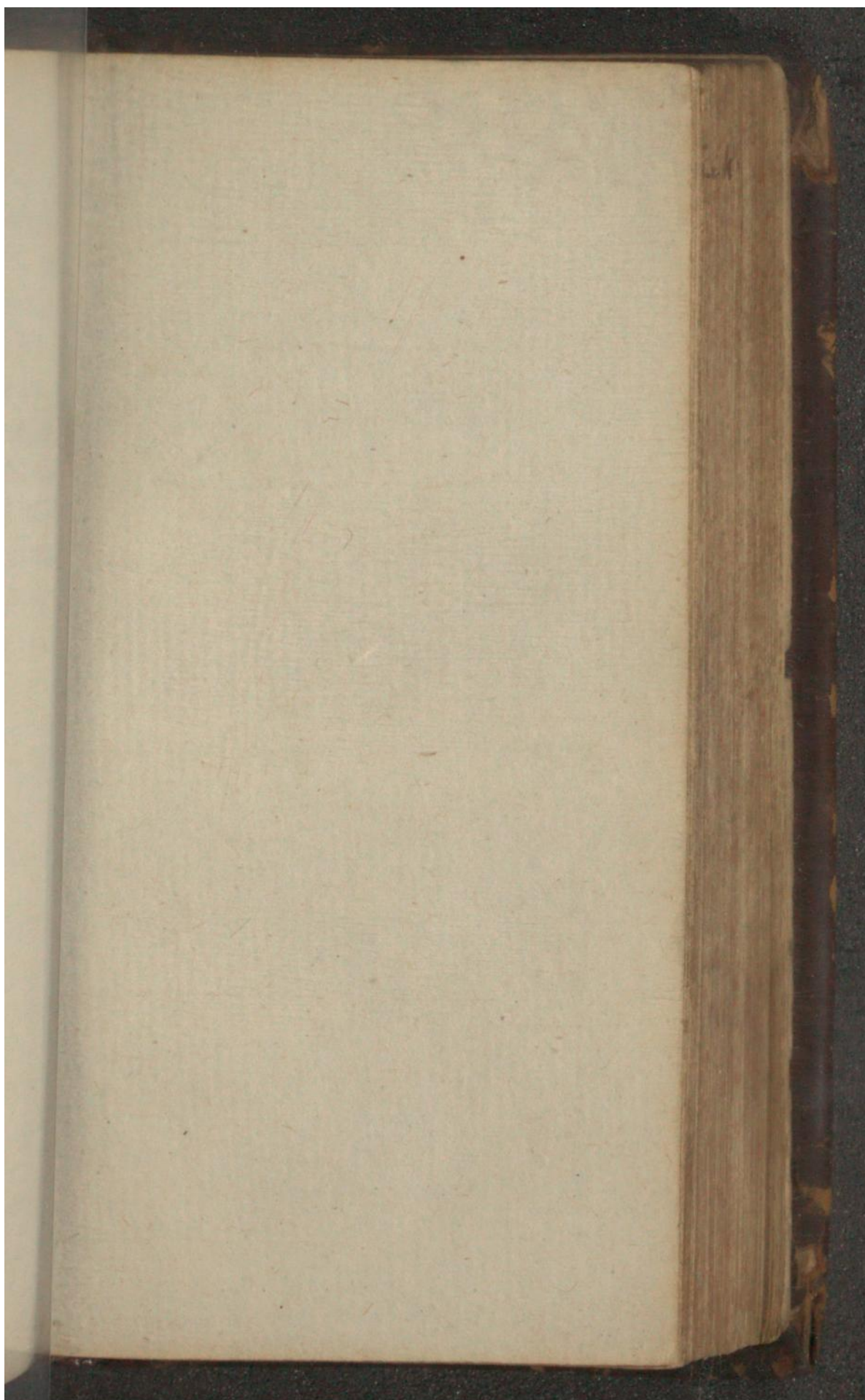


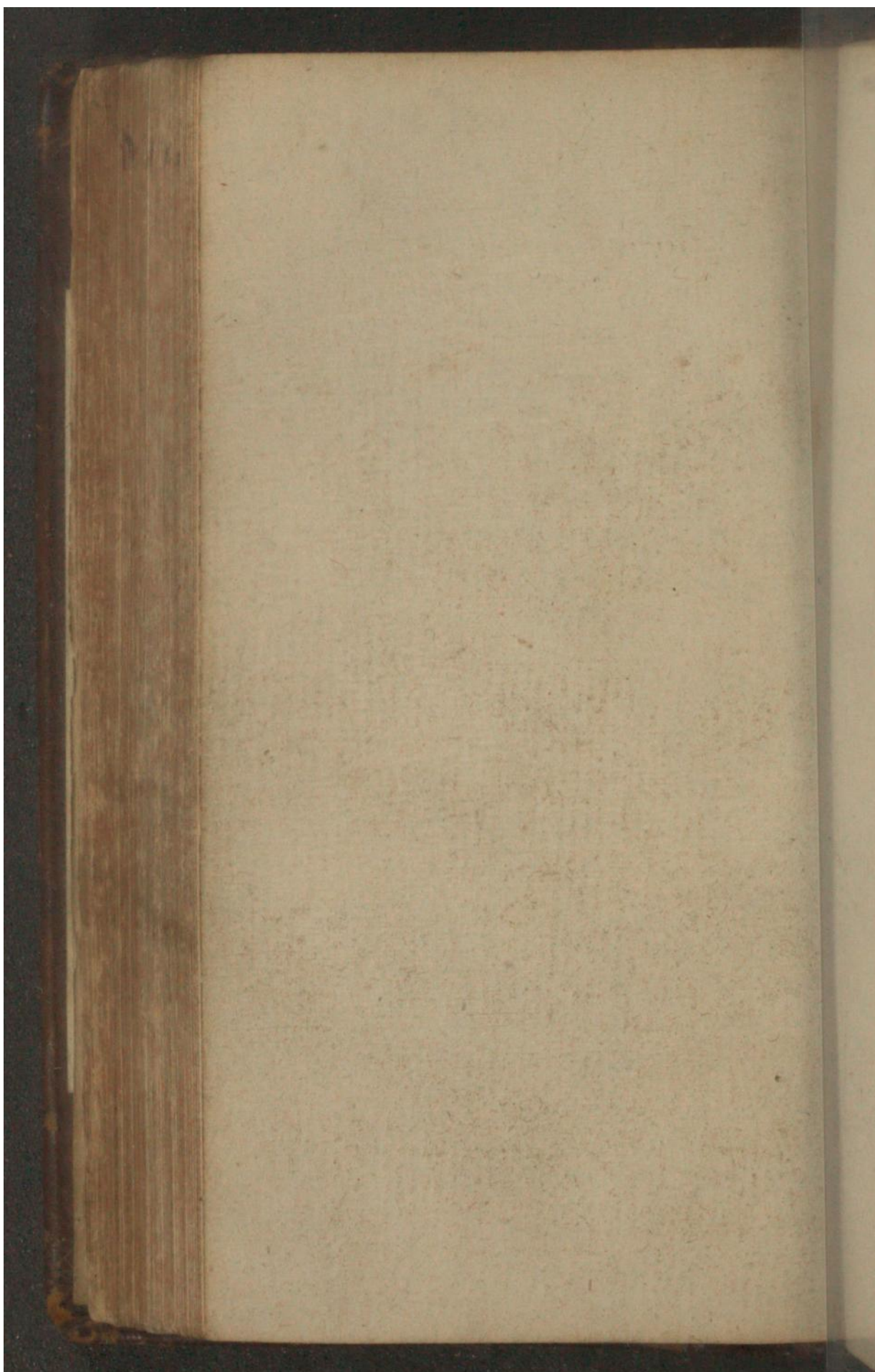


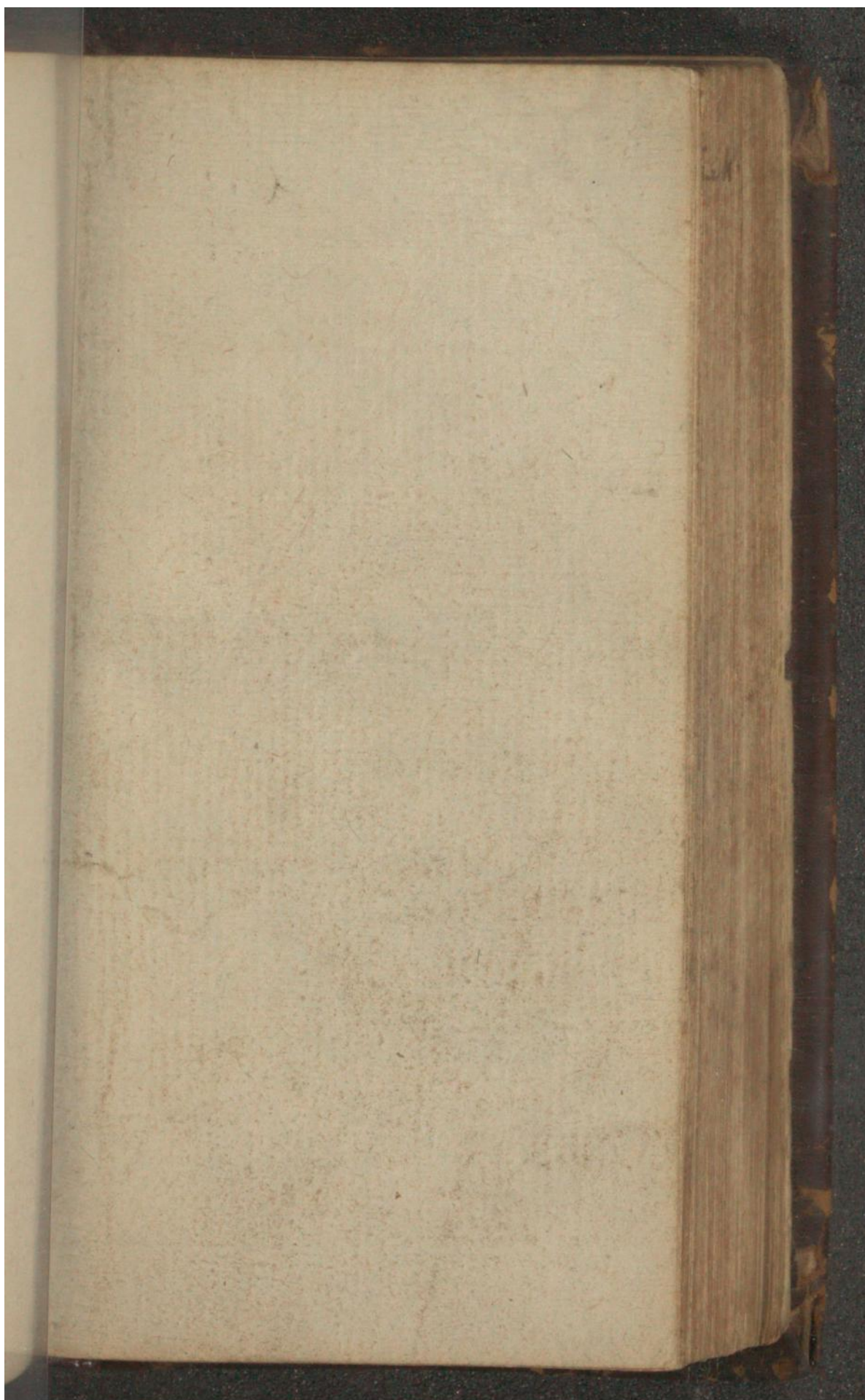


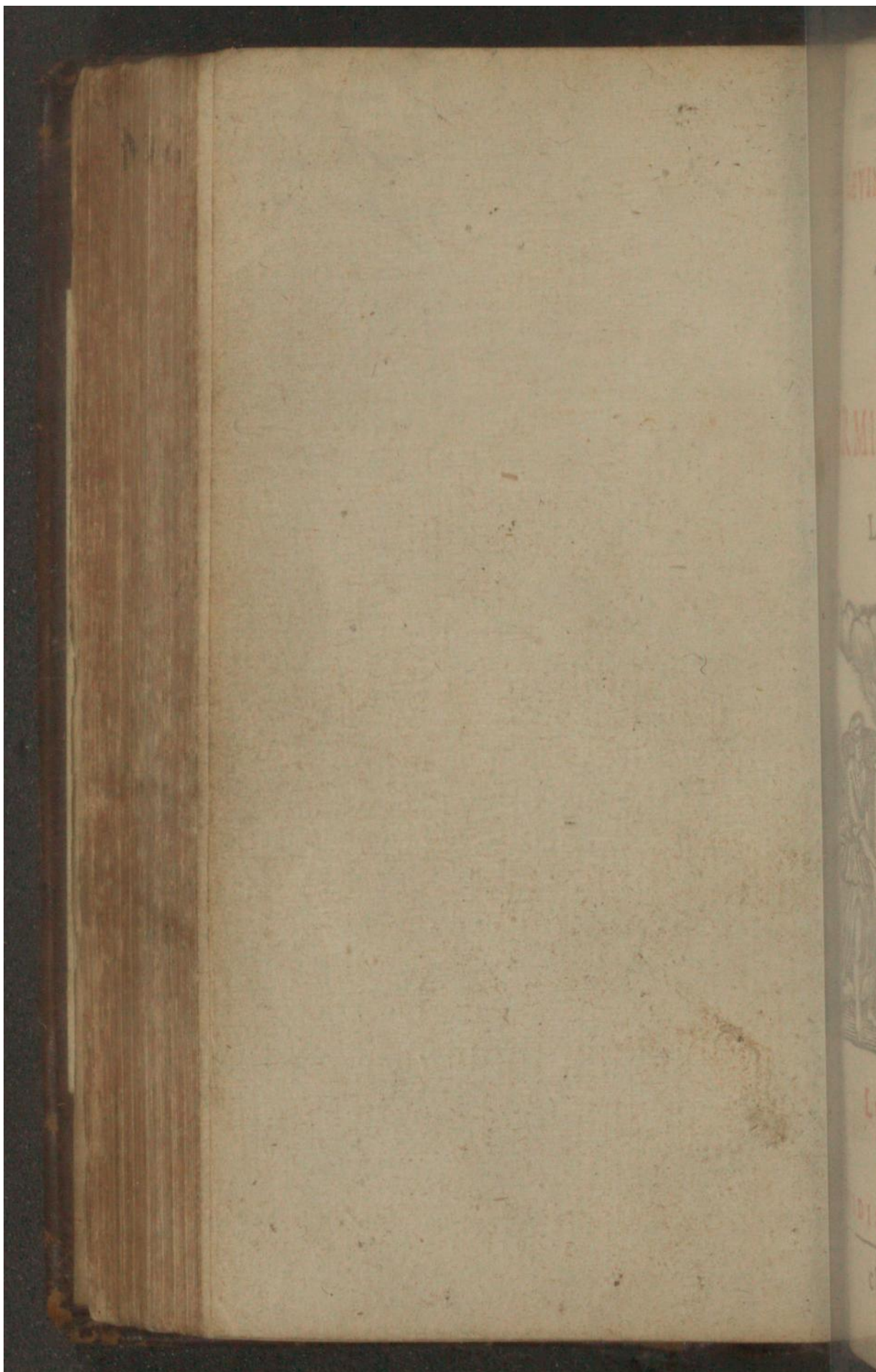












720

(3)

V. CL.

LEVINI LEMNII

Zirizæi

DE

TERMINO VITÆ

LIBER.



LVGD. BAT.

Ex Officina

DAVIDIS LOPES DE HARO.

clccxxxix.






Amplissimo & eruditissimo Viro,

DRIANO HOFFERO,

Regalium Zelandiæ, quæ ad
Orientem Scaldis est, Quæ-
stori dignissimo

MARCUS ZVERIVS BOXHORNIVS

S. P. D.

 **Q**UOD præter exspe-
ctationem tuam di-
latum aliquamdiu,
quod vestratis &
nique tuum est, tandem ad te
nit, Vir amplissime. Quis vitæ
træ terminus præfixus, &
ilis ille an mobilis, magno
strium ingeniorum ambitu
† 2 nuper

nuper est certatum. Quorum
mnium conatus Beverovio
noster, rarę eruditionis Medico
& excitavit primus & uno
volumine conjunctos in pu
cum emisit. Sed vero cum
una omnium hac de re sente
fuerit, in sectas itum est, ut
des. Sive quod nonnullos
ripuerit fatalis quædam dis
tiendi libido, proprium & ac
tum sæculi nostri malum;
quod plerique omnes just
beraliores simus in illis ex
tiendis, quæ quo propius
speximus, magis adhuc igno
mus. Profectò incredibilis qu
dam petulantia est animi hu
ni, qui dum arcana coeli & ab
rerum curiosius rimatur, n
nunquam præpostere illi leg
condit, a quo accipere debe

Q

Quod nomine ac specie eruditæ
utilitatis commendant illi, qui
rum, quæ scire & poterant &
bebant, rudes sunt ac impe-
. Non ibo extra præsens ar-
mentum, in quo pie versatus
, qui paucissimis se absolvit.
tæ & excessus terminum cui-
e præscripsit ille rerum o-
nium & æternitatis arbiter
as. a quo quemadmodum
quidquid fuit, ita solus ipse
est dicendus. Nec enim
extra ipsum est ex quo depen-
t, & proinde fixus, immotus,
stans est nobis nostrisque,
ut suis & sibi. quod qui de
eo & divinis non credit, ipsum
gat. Fit igitur necessario quid-
id fit, quia fit ex eo qui quid-
prævidit, præscripsit, defi-
nit. Si enim ad actionem ad-

tendamus, quam necessaria
sa tam necessarius est effectus
Jam vero prima omnium,
mobilis, necessaria est Deus
proinde immobile, necessarium
quidquid semel definit. Stupida
autem est sive ratio, sive, ut
terres Christiani loquuntur,
conomia Providentiæ divini
quæ quemadmodum in plerumque
media non excludit, ita eandem
illis quam extremo eventui
cessitatem adsignavit. Magna
enim veluti causæ quædam
cundæ sunt, ut in scholis loquuntur.
causæ nimirum quoad
quæ sequuntur, quemadmodum
effecta quoad ea quæ præcedunt.
Quod enim unum
sæpe diversas & naturas indicat
& appellationes respectu eorum
quibus applicatur. Iam v

ne mediis ad id non perveni-
r, quod finis loco est & omnia
solvit; adeo ut illa tam neces-
ria sint quam necessarius est
timus eventus. Ad duo tamen
primis hic attendendum, &
d proprium hominis, quod est
Deum exprimere ac imitari; &
d corrupti animi nostri cæcita-
em, qui quid Deo de nobis vi-
am & quid futurum sit ignorat.
Quid autem aliud est Deum imi-
ari, quam iis frui quæ & libera-
ter dedit, & quibus eum con-
tinuo usum ex præcedentium
temporum & rerum humanarū
erie scimus. Inter ea verò sunt
lla, quæ media vulgo appella-
nus. Quæ qui propter fati ne-
cessitatem seponit, se a Deo suo,
e & suis disjungit. Ad quod
ccedit, quod sicut per se cordiam

animorum a futurorum cogitatione defecti sumus, ita remedium prudentia invenerit. quemadmodum nihil certi persuadere sibi potest propter incerta rerum, ita omnia ante ventum cogitat, & omnibus tanquam certa de singulis, se parat. Enimvero ex arbitrio celestis providentiæ rerum omnium colligimus necessitatem, quam in universum & in singulis immotam quidem credimus, sed tamen qualis ea in singulis ignoramus. Adeo ut singula respectu nostri non necessaria videri possint, quæ necessaria sunt respectu Dei. Proinde pie prudenter homo de eventu dubitat, & propter eum deliberat quem tamen Deus immotum decrevit. Deliberare verò nihil

eb

est aliud quam futura animo
complecti, ac de mediis sibi pro-
picere quæ & ad promovenda
lia, & alia averruncanda, pluri-
num factura creduntur. Non
liter atque Imperator, quam-
quam de successu prælij incer-
us, ordinat tamen aciem ac dis-
ponit. Atque ut in omni hac re.
um humanarum varietate, ita
in Medicina quoque res sese ha-
bet. Nemo artem abnuat quam
Deus commendavit; fructum
ujus & commoda plurimi ante
os sunt experti. Frustra quippe
certo aut tempori aut morbo
ut loco adscribimus fatalem il-
lam moriendi necessitatē, quam
incognitam nobis, soli sibi &
tempori & morbo & loco suo,
quē nescimus, Deus adsignavit.
frustra vitæ terminum credimus

† 5

ubi

ubi spes est vitæ; & præsentē lē-
bemus, quem ignoramus quod
futurum tantū prædixit ille
omnia disponit. Paris quip-
omnia necessitatis sunt, & nati-
& ægrotare, & medico uti,
convalescere & mori. Cæle-
admirandoque illi ordini sapie-
tiæ divinæ & rationi & sibi i-
juriam facit qui hic a nobis d-
sentit. Sed vero (quod felix fa-
stumque sit generi humano
toti profapiæ medicorum) pau-
tam ægro animo sunt ut ma-
affecto corpori ab arte præ-
dium non quærant. Pleriq; alit-
animati sunt cum lasciviam ing-
nij exercent, aliter cum in statu
valetudinis languido sunt & me-
roso. A seipsis dissentiunt cum
morbo affliguntur. Aliter longa
disputant, aliter ægrotant. Q

schola Medicum contemnunt,
recto affixi vocant eum & admi-
tur. Hæc apud te paucis præfa-
visum est, Vir gravissime, dum
emnium tuum tibi remitto.
ius accurata hac de re disserta-
o, quod in paucorum manibus
set, digna videbatur quæ ite-
um in publicum exiret. Bene-
cio autem tuo usi sumus. quod
ne pompa omni candide hic
ebuimus profiteri. Tu enim
le es qui singularis cujusdam
octrinæ cultum, & inusitatum
eruditos amorem cum prima
ignitate, in qua administranda
graviter prudenterque versaris,
elicissime conjunxisti. Exstant
rompti ingenij tui publica mo-
umenta, dum à majoribus curis
ubinde deflectere tibi vacat ad
atterarum nostrarum amænita-

tes. Poësin potissimum, quam
Quiritium & patrio sermonem
cum applausu omnium exco-
luisti. Ad quæ omnia incredibi-
lem quandam adjicis humanita-
tem, qua longe inferiorem me
agnosco, qui prolixè eam sum
expertus. Vale, Patriæ tuæ do-
cus, & à magnis illis viris
Heinsio & Sriverio, plurimum
salve. Lugd. Bat. cl. 16 c xxxviii
Kalend. Julij.

M A R C

MARCO ZUERIO

BOXHORNIO,

*n Acad. Lugduno-Batava Elo-
quentiae Professori*

JOH. BEVEROVICIUS

S. D.

SPERABAMUS nuper, Vir
Clarissime, lucem huic
Gymnasio à luce vestra,
sed communis Academiae &
Gymnasij Curator, Illustrissimus
Cassius, qui negotium hoc sus-
ceperat, ad suos reversus om-
nem spem præcidit. Id ipsum
magis doluissem, nisi maioribus,
ut mereris, te destinari, nuntia-
tum esset. Equidem, si bona sua
honorit Academia, & de bene me-
ritis bene mereri velit, brevi te
successorem auguror illi viro,
qui jam ab adolescentia decus &
ornamentum Academiae merito
audit, & à cuius nomine eque-
stri suo ordini splendorem mu-
tuatur,

Regina

*Regina Ponti, fulmen Italæ terræ
Orbis voluptas, quam superba ma
jestas,
Dolensque vinci, legibus suis tutam
Infixit undis, indomabilem terris.*

Ab hoc herœ mihi heri literæ
quibus referebat se eo ipso di
legisse locum de Vitæ Termin
in eruditissimo tuo ad Quæstio
nes Romanas Plutarchi Com
mentario. de qua quæstionem
cum doctissimorum virorum ex
quisiverim iudicia, ne fas esse pu
tabam, si dissertationes, quæ
iterum apud vos eduntur, tua ca
rerent. Quod ne patiaris, te ro
go. Vale, Vir Clarissime, & se
rio judica an post tot examina
Oëdipo adhuc dicendum sit:

*Ego ipse victæ spolia qui Sphingis
tuli,*

Hærebo, fati tardus interpres mei

Dordrechtii. iii. Kal. Sextilis.

cId Id cxxxv.

IOAN.

JOANNI BEVE-
ROVICO,

Medico & patritio Dordrechtano,

MARCUS ZUERIUS
BOXHORNIIUS S.P.D.

QUID, BEVROVICE, ter-
minum vitæ petis

A me explicatum? sitne decre-
tus Deo,

Suusque vitæ semper & morti suus

Nunquam movendus? sitne sistendus
dies

Funestus ille, dirus, ille etabilis,

Manu medentum? tempus an præ-
occupet

Vitæ statutum carnifex Cato sui?

Stupenda quæris, digna quæ polo sata

Tantum reponant & recludant pe-
tora.

(ticeps

Mens vestra talis, maximarum par-

Et plena rerum, digna quæ mysterio

Præsit verendo, quo nec intricatius

Nec majus ullum disputant omnes
Sophi.

Proinde quid me destitutum ab om-
nibus,

Vir summe, poscis? qui nec interpret
Deum,

Nec

Nec scævientium scriba Parcarum fui,
Nec fata novi? Nunquid est tibi satis
Tot magna sæcli nomina hoc libro legi
Et inter illa quod superbit Heinſii
Illuſtre nomen? Solus hic pro millibuſ
Rex eruditæ gentis, & ſcientiæ
Dictator omnis, &, quod haud ul-
datum.

Qui mente penetrat cuncta; quæ cunctis
ſciunt
Complexus unus; unus atque omnis
ſimul.

Quid ergo poſcis? Heinſius dixit ſatis
Quamque ille dixit approbo ſententiam
Hæc Woelwicæ, (villa quæ Scriverius
eſt,

Qui te ſalutat æſtimatque plurimum
Raptim exarabat principe Octobris die
Tuo dicatus nomini BOXHORNII.

JACO

JACOBI GUTHERII

De Fato, & ijs qui præter
Naturam, præterque Fa-
tum perierint dissertatio.

x Cap. II. & III. Lib. I.

de Iure Manium.

Fato exordior, cujus cum
anile & plenum supersti-
tionis sit nomen, huic ta-
men nobiliores philosophi tantum
tribuerunt, ut imperitorum erro-
rem secuti, Fato veluti potentio-
nem alicui Deo vite mortisque im-
perium concesserint. ^a Illi Fata ^a Serv.
tribunda advocabant ultima pri-
oribunda ^{8.} Æne.
heptemadis die, qua nomi-
na pueris imponebant ^b: Quæ cru-
elia postea, immatura, præposte-
ra, acerba, turbata, indigna, dira,
iniqua, male judicantia incusa-
rent: mollia, benigna, bona, raro

^b Ter-
tul. lib
de ani-
ma, c.
39.

ab

ab iis vocarentur. At cum mo-
 ad Fatum semper referatur, Cice-
 ronis illud multis negotium exhib-
 buit, qui multa impendere scrip-
 sit, Præter Naturam præter
 que Fatum. ^c Adrianus Tu-
 nebus, ^d nihil diversum Fati e-
 Nature nomine significari putat
 sed unum idemque declarari
 mortemque naturalem eandem
 esse ac fatalem. Hæret in il-
 verbis Agellius, ^c & cum qua-
 rit utrum idem valeant Fatum e-
 Natura: præter Naturam, vi-
 lentam mortem designari rec-
 censet: at præter Fatum, non s-
 operis & temporis esse proficetur
 Animadvertit tamen acuti
 ingenij M. Tullium duobus ve-
 bis unam & eandem rem nusquam
 explicare: sed cum Naturam
 Fato separasset, variam utrius-
 que

c Ci-
 cer.
 Phi-
 lip. 1.
 d Lib.
 13.
 adver-
 far. c.
 9.
 e Lib.
 13. c.
 1.

que verbi significationem demon-
strare. Nam quæ in faciendo fine
vitæ violenta sunt, non videntur
Agellio à Fato venire, & quod
Fatum atque Naturam dixit Tul-
lium, id multò ante Demosthenem
& πεπεωρμένον & τὸ αὐτόματον
ἰάναλον appellasse. Αὐτόματον
enim ἰάναλον quasi Natura-
lis & Fatalis, nulla extrin-
secus vi coactus venit: quod
nos postea viderimus. Sed mors
omnis violenta præter Naturam
præterque Fatum accidit, quod
mortis genus luctuosissimum Tli-
nium^f vocat, quæ non ex Natura^{lib. 1.}
nec Fatalis videtur. Nam utcum-^{epist.}
que illis qui morbo finiuntur,
magnum ex ipsa necessitate sola-
tium est: in iis quos accersita
mors aufert, hinc insanabilis do-
lor est, quod creduntur potuisse
diu vivere. Tri-

g Serv.

4.

Æn.

*Tribus quidem humana omnis
vita continetur, & Natura, cui
ultra centum & viginti solstitia-
les annos concessum non est diu-
turniore frui luce. Fato, cui no-
naginta anni, hoc est, tres Satur-
ni cursus exitium creant, nisi
forte aliarum stellarum benigni-
tate, tertium ejus superet cursum.
Fortuna, & casu, qui ad om-
nia pertinent, quæ extrinsecus ac-
cidunt, ut ad ruinam, incendium,
nausfragium, venena, vim, Fa-
tique diem occupatum. Quod op-
timè in Didonis persona servat
Poëta præstantissimus^h.*

b 4.

Æn.

*Vixi, & quem dederat cursu
Fortuna, peregi.*

*Hic enim non ad Naturam &
Fatum Mortem retulit.*

*--- quia nec Fato, merita nec
morte periebar.*

Sed ad Fortunam, quam violen-

tæ

e mortis agnoscit authorem.

Quare mors illa quæ præter Naturam accidit, Fortunæ tribuitur: casui, quæ præter Fatum.

At Natura & Fatum ei qui morbo finitur ἰατρικῶ ἰδίῳ , aut

qui morte sua defungitur i quod ^{i Sueton in} est sua die mori, vel sua morte. ^{Iul. c.}

Naturâ longior vita mortalibus ^{s. s.}

conceditur: Fato brevior, ad quod mors omnis acerba etiamnum refertur, non ad Naturam.

Eleganter Demosthenes ^k $\alpha\lambda\lambda\omega\varsigma$ ^{k In} $\tau\epsilon\ \omicron\tau\alpha\nu\ \tau\ \delta\eta\mu\omicron\lambda\iota\kappa\omega\nu$, $\tau\omega\ \eta\ \kappa\alpha$ ^{epist. de Lycurg. lib.}

$\eta\ \nu\epsilon\kappa\epsilon\lambda\alpha\ \mu\omicron\iota\epsilon\alpha$, $\eta\ \eta\ \tau\acute{\upsilon}\chi\eta$, $\eta\ \delta\ \chi\epsilon\omicron\nu\ \& \ \pi\alpha\rho\alpha\iota\rho\eta\tau\alpha\iota$. Quod præsertim eorum qui populares essent alios properans Fatum & Fortuna & tempus sustulit. $\kappa\alpha\ \eta\ \nu\epsilon\kappa\epsilon\lambda\alpha\ \mu\omicron\iota\epsilon\alpha$

$\tau\omega\ \mu\omicron\iota\epsilon\alpha\varsigma$, dixit Isocrates ^l $\tau\omega\ \mu\omicron\iota\epsilon\alpha\varsigma$, ante Fatum, ante diem, ^{l in laudat. Busirid.}

quæ mors violenta est Casui tribui-

bui-

buitur : Tempus autem continetur
Faturn & Naturam.

Atque ut mors omnis natu-
ralis est aut fatalis, aut præter
Naturam $\omega\delta\epsilon$ $\Phi\acute{\upsilon}\varsigma\iota\nu$ præterque
faturn $\omega\epsilon\theta$ Μοίρας , sic & gene-
rationes violentæ sunt & non
fatales, quibus Natura adver-
satur, $\text{Α}^{\rho}\alpha$ $\delta\epsilon$ η χ $\chi\acute{\rho}\epsilon\sigma\theta\varsigma$ $\epsilon\iota\sigma\iota\nu$ $\epsilon\nu\iota\alpha$
 $\beta\iota\alpha\iota$ η $\delta\chi$ $\epsilon\iota\mu\alpha\rho\rho\acute{\upsilon}\nu\alpha\iota$, $\alpha\iota\varsigma$
 $\epsilon\nu\alpha\nu\tau\iota\alpha$ η χ $\Phi\acute{\upsilon}\varsigma\iota\nu$. ^m Causa-
rum series & præscriptus in na-
tura ordo apud Peripateticos Fa-
tum est, quod cum mors aut ge-
neratio prætergreditur, violenta
& præter Naturam nuncupatur.
Licet interitus omnes aliasq; af-
fectiones, quæ ad illum ducunt,
contra naturam Aristoteles di-
cat, nullamque mortem natura-
lem esse videatur affirmare.
Sed has affectiones præter Na-
turam

^m A-
rist.
lib. 5.
Phyl.
cap. 6.

am ita putat, quod perni-
m subjecto moliantur cum
nen legis Naturalis prescrip-
n sequantur. De Fato Socra-
apud Platonem n, Μὴ γὰρ
το μὲν τὸ ζῆν ὁ πόρον δὴ χρόνον,
ν γε ὡς ἀληθῶς ἀνδρα, ὁκτέον
, καὶ ὁ φιλοψυχητέον, ἀλλὰ
πιτρέψαντα πρὸς τῶν τῶ
ῶ, ἢ πιστεύσαντα τὴν γυναιξίν,
πρὸς εἰμαρμόνῳ, ἐδ' αὖ εἰς
φύγοι. Neque enim vivere
quantumcunq; tempus optan-
um est viro, qui vere sit vir:
que vita hæc amanda est, sed
ec cura Deo relinquenda: mu-
eribusque adhibenda fides, quæ
icunt neminem vitare posse Fa-
um. De Fortuna vel Casu,
ientissimus Poeta, cum de Pria-
ni morte loquitur o;

In
Gor-
gia.

o Vir-
gil. 2.
Ænei.

Hic

Hic finis Priami Fatorum ; h
exitus illum
Sorte tulit.

*Sorte, quia sors omnis à Casu, q
à Fato regitur, nec est Fatum
Naturam à suo ordine, hoc est
Fato & Fortuna & Casu disti
guimus, quæ ritu ipso Funeris
Pontificibus separantur. Nam
quæ Natura aut Fato mors ac
venit, solemnes suos ritus ha
buit ceremoniasque: at mors a
cersita, aut fortuita aliis legib
religioneque continetur.*

LEV

LEVINI LEMNII

Medici Zirizai

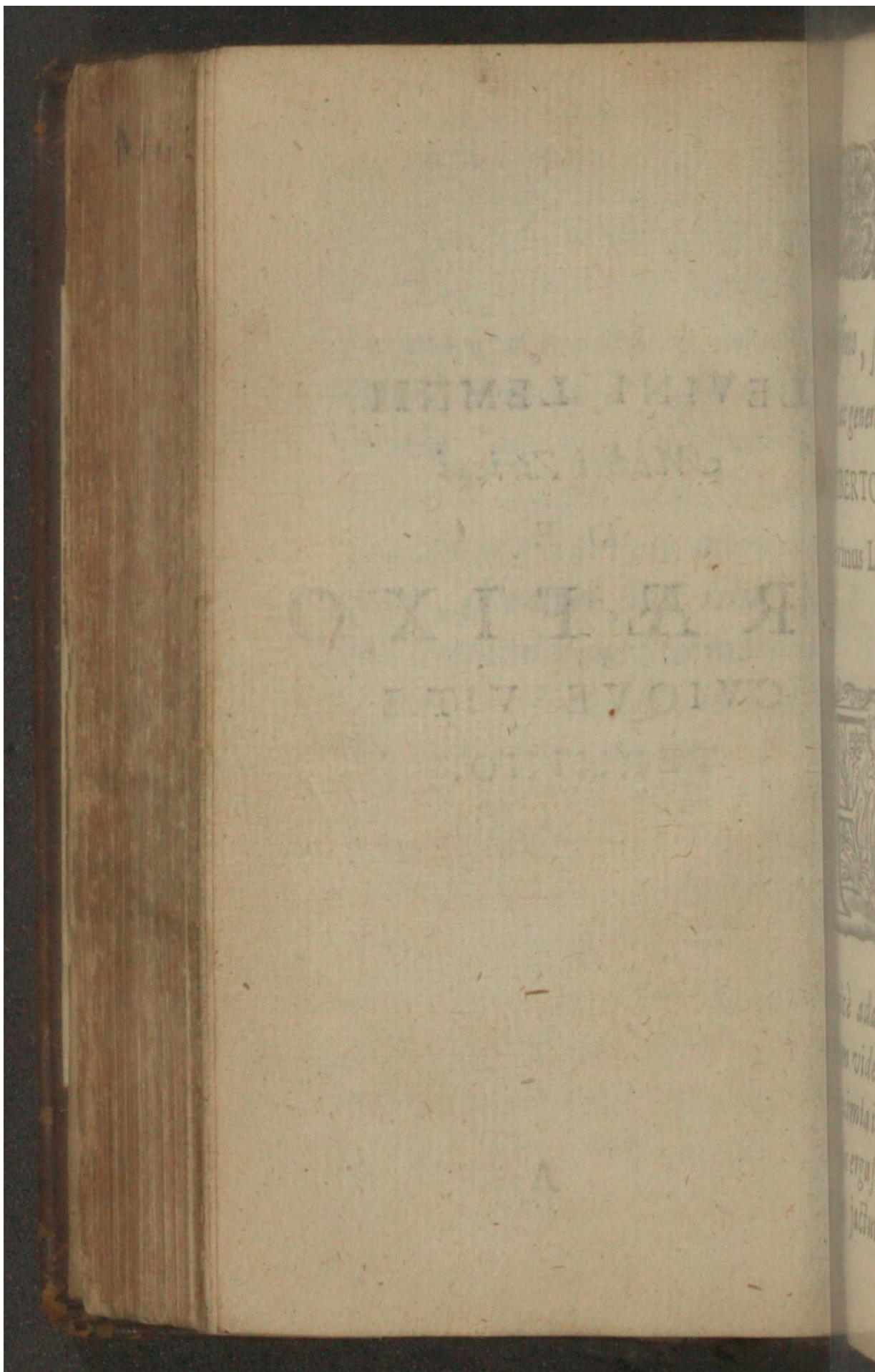
D E

RÆFIXO

CVIQUE VITÆ

TERMINO.

A





rissimo, summæque virtu-
 is, ac generosæ indolis juveni
 LIBERTO à SEROSKERKA,
 Levinus Lemnius, Medicus,
 S. P.



Viste tibi acerbam
 ac luctuosam, Thi-
 liberte clarissime,
 præstantissimæ He-
 roinæ Leonoræ a Se-
 roskerke matris ti-
 nicè adamatæ mortem, nemini
 um videri poterit, cui perspecta
 eximia illius virtus atque incre-
 ditis erga suos amor & Φιλοσοφία.
 us jactura eò judicari debet acer-
 A 2 bior,

bior, quod præmaturè tibi fuerat
repta, eaque etate tu illa sis
tus, qua maximè tibi & numer
soboli subsidio atque ornament
potuisset. Quamobrem cum de
fixo cuiq; vitæ termino quadam
sem commentatus, ea tibi dedica
putavi: quo te solarer, atque
mærorem eximerem: Quam
in mitigando sopiendoque hoc
re, meo consilio, meisque moniti
hil opus habeas: quum hoc effe
generosus vir Hieronymus à Sa
kerka, pater optimus, ut human
tis studijs abundè imbutus, ac cl
simorum virorum exemplis aff
instructus, ipse tibi solatio esse po
tuoque dolori cumulatè mederi.
de causa major est apud me, au
citque tanti viri existimatio, ill
multum solida laudis defero:

PRÆFATIO.

5

meis colloquiis & differendi ra-
 tibus impense delectari soleat, sed
 doctos quosque, ipse doctissimus
 ficè amplectatur, animoque in-
 sit propensissimo: eoque hoc po-
 num illi est in votis, ut te non
 amplis opibus & generis splen-
 dore, quàm eruditione & dicendi
 virtutibus illustrem faciat. Quod ip-
 si in summis aliquot viris desi-
 derari vehementer equidem doleo.
 Si illis naturæ dotibus, si amplissi-
 mis facultatibus, si tot latifundijs quæ
 eripi possunt, vel immittunt, do-
 minæ studium ac literarum decus
 decissent, aut saltem, quia hoc illis
 negatum est, vel amplecti serum,
 si ad hæc capeffenda essent adju-
 vanto: profectò spectatior foret il-
 lum virtus, magisque apud suos
 visibilis & gratiosa. Si quidem

A 3

præ-

præclare opes, magnæ divitiæ, c
facies, corporis robur & præsta
ipsa quidem magnifica sunt, sed
plus essent habitura momenti, p
commendationem ac favorem
ciliandum efficacie, si doctrina
dijs forent fulta, atque erudition
pata. Itaque hujusmodi viris non
mo insitas naturæ dotes, sed ea
ctrina perfici cupio, ac materiæ
be quidem, sed impolitæ egreg
formam induci. Soleo autem d
componere auro obrizo, insigni
qua aut spectabili gemma decor
Illos verò qui prudentes quic
sunt, & naturali judicio prædi
sed à doctrina alieni ac literar
presidio destituti, auro inelabor
rudique, ac scoria nonnihil viti
Duo enim sunt quæ in ejusmodi
bus oblectant oculos, ipse scilicet go
mar

rum color, deinde apta, concin-
ue collocatio. Afficit enim, per-
gitque per se oculos Smaragdi
abilis viror, Unionis candor nitidus,
rbunculi rutilus fulgor, sed quæ
lis magis blandiantur, aspectu-
e sint gratiora, si horum singula
ro sint inserta. Hujusmodi simi-
udine (ut nosti) uti soleo in defen-
nda causa doctorum apud illos, qui
re sustinēt aliquid prodire ab cru-
tis, discrepans aut diversum à vul-
ari hominū opinione, aut qui gra-
atē ferunt, illorum virtutem atq;
ruditionis laudem impensius depre-
icari: Quibus quum ego optimam
mentē precari soleam, tum Persius
ale quiddam his imprecatur, qui
aliorum virtutibus vruntur: Sat. 3.

Magne pater Divum, favos punire
tyrannos

A 4

Haud

Haud alia ratione velis quum di-
bido

Moverit ingenium ferventi t-
veneno,

Virtutem ut videant, intabesc-
que relictā.

*Quod aut docti indoctis præstent, n-
roque ijs præstantior adsit vis & a-
men ingenij, cognitio delectusque
rum major, dicendi facultas uberi-
veri falsique scientia exactior: ex
artibus illorum industria partim
ventis partim illustratis, qui vis, cui
liquid sit in iudicando pensi, facile
servaverit. Si quidem sacratissima
ges à præclaris ingenijs, adhibita
consilium ratione, menteque in majes-
tem numinis erecta, condita, & cit-
tatibus jura constituta sunt: Res mea-
ca ab illis inventa ac studiosius excu-
est: Sacrosancta Theologia non sine a-
flatu spiritus, horum interpretatione n-
titu*

PRÆFATIO.

9

ir: Quicquid denique in hominum
m, in Reip. conservationem inven-
n aut excogitatum est, non absque
etrina perfici, absque viris literatis
summarî potuit: adeo rebus omni-
s impressa sunt doctorum vestigia,
ibus magna pars mortalium insistit.
c Imperatores & Principes spectata
rtutis atq. eruditionis viros sibi ascif-
nt, quò fulti illorum consiliis, regno
augurentur auspiciis, illudque ad-
ministrent fœlicius: Sic expertos fidos-
ne medicos corpori curando adhibent,
ed incu'pata sanitate diutius fruuntur:
c mentium cultores, & quos forman-
is moribus præesse vident, avidè am-
eētuntur. Et quàmvis doctis sui non
esint affectus, sua vitia, suæ ad ma-
m propensiones: acrius tamen his om-
ibus obsistunt, minus obsequuntur cu-
iditatibus, præcipua & mollesque tur-

A 5

bidos

bidos melius compescunt, nulla patitur
 tur apud se residere odij aut simulacra
 vestigia: tantique apud illos est eu-
 uia, hoc est, placida quietaque c-
 stantia, ut ultro etiam illis à p-
 denuncient, à quibus sunt laceffiti. Qu-
 enim, perturbato animo, menteq-
 confusa, ac furiis agitata, studiis
 doctrine locus? Quamobrem præcl-
 mihi facere videtur generosus vir H-
 ronymus à Seroskerka, vir præter equ-
 stris ordinis dignitatem multis nomin-
 bus suspiciendus, quòd modis omnib-
 ad literarum studia te invitet, ad eaq-
 amplectenda tibi sit incitamento q-
 extra fortune aleam sunt posita. Quo-
 quum me nemo melius noverit, eoq-
 mihi sæpius laudata sit parentis opti-
 in filium pietas, filij in obsequen-
 promptitudo & alacritas: captata e-
 hinc arreptaque mihi occasio à mor-

Sp

atissima heroina, ut hoc argumen-
illustrandum assumerem. in quo
potissimum mihi præstanda visa-
, & maxima disputandi sobrietas,
summa in asserenda divina provi-
dia diligentia. Omnibus enim per-
sum esse cupio, nihil temerè aut for-
ò in hujus vite cursu fieri, sed De-
curare mortalia, illique res homi-
næ curæ esse, atque iis affluenter pro-
ere. Et quanquam multa absque
voluntate fieri possint, nihil tamen
que ejus providentia, absque ejus
missu evenire, certo atque immobi-
logmate profiteor. Qua persuasione
animum mentes imbuendas censeo, quò
multos scrupulos, magnosque tumultus
animis eximi contingat, quò
morata rerum contingentium causa,
distrè, parumque reverenter de supre-
majestàte sentiunt, quique imme-

ritò, ne dicam improbè, rectorem
versi incusant ac criminantur.
quùm mihi aliquando sobriè, &
decuit modestia, in cœtu, confess
virorum illustrium tractata sint, &
suis sim iis non absurda dicere: ea
in lucem proferenda putavi, &
talem in te conspexi virtutis ac gen
se mentis indolem, tuo nomini Phil
te clariss. consecranda. In quibus
tasse desiderabit delicatus lector plu
loquentia, atque uberiolem dicendi
plam. Verùm quùm argumentum
spinosum, perplexum, atq; intricatum
verborum lenocinia, ac dictionis e
gantium non usquequaque vel obser
re, vel affectare potui. In eo verò m
potissimum elaborandum duxi, ut
etuentes hominum mentes, absurdis
opinionibus distractas fulciam. quò
commoda quæque, adversitates, pericula

PRÆFATIO. 13

la, damna, orbitates ferant mo-
deratius, ac divine Providentiæ
quàm minimum derogent, aut in
illam sint contumeliosi. Deus opt.
max. tua omnia promoveat, atque
ad felicissima queque sit adju-
mento. Vale, Zirizeæ pridie
Idus Martias.

Anno M. D. LIII.

LE-

LEVINI LEMNI

Medici Zirizæi

D E

P R Æ F I X O

C V I Q V E V I T Æ

T E R M I N O .



Voniam libro de Astrologiæ usu non ita pridem à me conscripto in fati mentionē incidi, operæ precium duxi nonnulla ab hoc instituto non aliena adijcere. Quum enim quosdam audiam tam absurda fati opinione imbutos, ut supervacaneum existiment morbis obfisti, ullaque vetent adhiberi ægrotis Medicorum præsidia, ulla expugnandis morbis remedia : hanc

anc persuasionem his eximen-
tum putavi, idque eò accuratius,
quod quum planè futili, nullius-
momenti dilemmati innitan-
tibus, hoc tamen efficiunt, ut mul-
ti temerè, ac præter rationem
mortem & quævis pericula ex-
horrescant, multi ne tum quidem
la metuant, quum maximè for-
midanda existunt; in rebus peri-
culosis securi, in tutis meticulosi
trepidantes. Sic enim illi ra-
tuncinuntur: Si fatale sit, ut æ-
rotus morbo aliquo correptus
interiat, illique necessariò mors
impendeat, frustra admoveri
pharmaca, aut tentari remedia:
Quum quum ab eo nunquam eluctari
continget, quamlibet efficax aut
præsentaneum remedium adhi-
beatur. Si verò non sit in fatis,
ut occidat, etiam spontè nullis-
que adhibitis medicamentis con-
valescet: quantumvis acerbi mor-
bi

16 *De præfixo cuique*

bi illum premant, atque urgeant.
 Nulla igitur propulsandis morbis
 admittenda antidota, nulla fomenta,
 ta, nulla medicorum solatio-
 quum irritus sit futurus medendi
 conatus, ac labor frustraneus.
 Quod ipsum idiomate etiam
 vernaculo passim inculcant ne-
 aniculæ tantum, sed viri aliqui
 robusto quidem ac valido corpore,
 re, sed qui levissimis morbis læ-
 bascant, ac flebiliter medicorum
 opem implorent, adeo ut mortem
 oppressi illos continenter si-
 assistere exoptent, nec latum quod-
 dem unguem abesse patiantur.
 Insuper aliud paradoxon, nempe
 hoc, ex his eliciunt: Quicquid
 cuique in hac vitæ statione, at-
 que hujus ævi decursu eveniat,
 qua quis ætate, quo mortis ge-
 nere opprimatur, igni, ferro, in-
 fidiis, veneficiis, talem huic præ-
 fixum vitæ terminum, talem de-
 stina-

vita Termino. 17

inatum exitū : sic ut is nulla ra-
tione evitare potuerit, quin illo
e, illo fati genere fuerit interi-
urus, sublata omni producendæ
tæ spe. Quibus sanè ut consti-
rit opinionis suæ ratio, ego ta-
mē nulla temeritate pronuncian-
ti, sed certis rationibus adductus
statuo: Certa fixaque ac de-
terminata esse cuique subsistendi
patia ab opifice hominis Deo,
ed quæ nullus mortalium tran-
scendere, aut proferre ulterius,
multi ob varias ac passim in-
cidentes causas citra consistere
possint, atque ad destinatum fi-
nem, decretumque terminum nō
pervenire: alij quod luxu vitæ-
que intemperantia sibi mortem
accelerent, alij quòd temerè ca-
ribus ac periculis sese objiciant,
alij quòd vino affatim perfusi, ac
perobè uvidi in lacus obvios, ac
voragines demergantur: non-
nulli

18 *De praeſixo cuique*

nulli quòd ex viciati aeris a
morborum contagio conputre
cant : Poſtremò , quòd magis
pars inedia, labore, curis, ærum
nis, vigiliis, mœrore contabe
cant. Quis enim in vita mort
lium huiusmodi plurima inte
venire non obſervat, quæ vitæ
ſuccidant, ac velut ſtamen pri
ducendum longius, abrumpar
vel denique navem in medi
curſu ſcopulis aut cautibus ei
ſam diſſolvant? Quis autem ta
ſtupidus, aut mentis inops, qui
non ejusmodi periculis ſubduc
re tentet, atque eniti ſtudeat,
inoffenſè Deo duce vitæ curſu
perficiat? Quum enim, Ciceron
teſte, omni generi animantium
hoc ſit à natura tributum, ut ſi
vitam, corpusque tueatur, deſi
netque ea quæ illi nocitura v
dentur, atque omni cura ſibi, ſi
æque incolumitati proſpiciat
nemo

Offic. I.

emo, opinor, tam est stolidus,
 ut rationis, sensusque commu-
 nis expers, ut morbo aliquo cor-
 ceptus medicorum remedia re-
 puat, atque aversetur. Quis ex
 capha in mare aut flumen ali-
 quod delapsus, confestim, ne sub-
 idat atque in imum devolvatur,
 nanum non porrigat, operaque
 astantium periculo eximi non
 exoptet? Quis item si crus fre-
 gerit, si membrum luxaverit,
 si vulnus ulla corporis parte
 acceperit, factaque sit in carne
 continuitatis solutio, ut vulne-
 ris labra conglutinentur & coa-
 lescant, obligari recuset? Huc
 spectat illa Evangelica cautio, *Matt.*
 quæ concedit fuga declinare, *10. Luc*
 periculum, ac dare locum in-
 faniæ, hominumque furori ob-
 lata occasione cedere. hoc e-
 nim agit illa concionis series:
 nequis malis occasionem nocen-
 di

20 *De praeſixo cuique*

di præbeat, ne ſe temere pericu-
lis obijciat, aut ultro, nullaqua-
urgente cauſa corpus discrimi-
ni exponat. Itaque hujus loci
autoritate ſe tueri poſſunt, qui
natura meticuloſi, graſſante pe-
ſte aut ſævientibus undique mor-
bis popularibus ac cōtagioſis, in
loca tuta ſalubriaque demigrant.
Neque enim in huiusmodi re-
bus fuga aut malorum evitatio
probrio cuiquam dari debet, aut
in culpam vocari, niſi legitima
ma aut prægnans cauſa quæ
quam demoretur, ſuiſque rebuſ
afflictis ac deſperatis neceſſaria
adeſſe cogat. in quo ordine con-
ſiſtit Eccleſiaſtes, Paſtor, Medi-
cus, Magiſtratus, Chirurgus, Ob-
ſtetrix: à quibus Reip. ſalus, con-
ſervatio, atque incolumitas de-
pendent. Illorum enim eſt, re-
bus turbatis, & concuſſis populi
animis ſtrenuè ſuas obire par-
tes.

es, civium commodis advigi-
are, animis metum eximere,
nentes in spem optimam erige-
e, malo ne serpat latius, summo
onatu obsistere, obiter

*Consulere in medium, & rebus suc-
currere fessis.*

Porro nisi ita esset natura com-
paratum, ut quisque captata qua-
qua occasione sese periculo sub-
ducatur: frustra Christus pro tem-
pore, & quia sic expediret nego-

cio Evangelico, cessisset furori *Luc. 4.
Ioan. 8*

Iudæorum, qui semel atque ite-
rum faxis ejaculandis in illum
erant armati: frustra ac ridiculè

Paulus sporta per Damasci mœ- *Act. 9.
2 Cor. 11.*

nia elapsus coniuratorum manus
effugisset; frustra David pala-

bundus Saulis atque aliorum in-
sidias declinasset, ac diversis *2. Reg. 13.*

itinerum ambagibus insequentes
elusisset: frustra Magi oraculi in-
stinctu diversa via remigrassent

in

22 *De præfixo cuique*

Mat. in patriam: Frustra Iosephus su-
 2. fuorumque incolumitati consu-
 turus, clanculum cum matre vir-
 gine puerum in Ægyptum sub-
 duxisset: Frustra Helias fureno-
 3 *Reg.* rem, atque omnibus vatibus in-
 18. & festam Ielabelam devitasset, ne
 19. centum prophetas in subterra-
 neis specubus abdidisset, quos ad
 mortem furibunda mulier crude-
 liter venabatur. Quum igitur
 nobis sit natura insitum, ut noxia
 & quæ in perniciem nostrique
 interitum vergant, declinemus
 consequens est, ut salutaria quo-
 que & quæ tuendæ valetudini,
 fovendoque ac conservando
 corpori sunt accommoda, am-
 plectamur. Eò enim & naturæ
 ductu impellimur, & Dei insti-
 tuto provocamur. Sic Sapiens
 Medicum acciri vult ingruenti-
Eccle. bus morbis, eosque medicamen-
 38. tis concinniter confectis expu-
 gnari.

ari. Sic Paulus Timotheo, 1 Tim. 5.
 o functionem suam expeditius
 iret, moderatum vini usum
 descriptit, interdicto aquæ po-
 ob stomachum cruditate af-
 ctum fluctuantem. Sic Tobias Tob. II
 idè Raphaëlis consilium ad-
 sit in dispellenda cæcitate col-
 cio confecto ex felle piscis:
 quod ipsum non tam ex mira-
 clo, quàm ex artis ratione fa-
 rum, credi par est: quum fel
 iud alio efficacius oculorum
 iligines, suffusiones, glauco- Diose.
lib. 2.
c. 287
 ata atque albugines discutiat,
 dextrè adhibeatur. nam Agyr-
 s novi & circumforaneos Em-
 yricos, qui non magnam laudem
 ejus usu sunt promeriti. Huic
 quiddam simile, sed magis illu-
 ri admirandoque ac stupendo
 miraculo, in Ezechia Rege con- Esa. 38
 git: qui quum deploraret se
 mmaturè, atque in dimidio die-
 rum

24 *De præfixo cuique*
rum ex huius vitæ suavitate su-
latum iri, mortem instanter
deprecatus, vitamque longi-
proferri postulavit. Quod ubi
effusis lachrymis atque intimis
precibus à Deo esset consecutus
in quindecim annos non sine co-
ta posteritatis spe illius vita
propagata, exhibito in ejus
fidem ac testificationem Solis re-
trogradi mirifico signo. Nec hi-
contentus, adhiberi voluit De-
per eundem prophetam, à quo
paulò antè mors Regi erat do-
nunciata, medicamentorum ac-
minicula. Siquidem Esaias con-
fecto cataplasmate ex ficibus
quæ attrahendi maturandique
facultate præditæ sunt, apostem-
ad suppurationem perduxit, à
Regem sanitati restituit. Quo ar-
gumento evidenter demonstrat-
tur, tametsi certus sit cuique co-
stitutus vitæ terminus, præscri-
ptaque

inque vivendi spatia: non ta-
men refugienda quibus vita pro-
prie ac remotius produci possit,
Quæ ea respuenda quæ nobis ad-
mentum sunt, ut præfixum termi-
num assequamur. David quoq;
ex eodem ductus spiritu, ea-
dem qua Ezechias imbutus reli-
gione, nec semel nec frigide orat
finem exoptatum consequa-
ri, nec intercipi vitam, vitæq;
terminos anticipari contingat.
Quum enim tot malis exagita-
tus, tot morbis & calamitatibus
affectus, sentiret corporis vires
eo attritas, ac labefactatas,
ægre subsisteret, vitæque in-
certum pertimesceret: Ne, in-
quit, revoces me in dimidio die-
rum meorum; sed patiaris me vi-
am cursum perficere, nec sinas
accidi dies meos morborum vel
calamitatum magnitudine atque
inimicorum crudelitate. Quum

Psalmi

101.

B

au-

26 *De praeſixo cuique*

autem morbi nihilo ſint hoſtibus
 mitiores, imo aliquanto quā
 illi ſæviores, magiſque infeſti
 ut qui internis partibus penitus
 infixi propius vitæ noſtræ in
 dientur: ob id acrius ac pauc
 majore cura his obſiſtendum
 quod huiusmodi inimicis ut do
 meſticis te ſubducere nequea
 alioque te proripere. Atqui,
 quod res eſt fatear: Omnium in
 commodorum ac calamitatum
 genera, quæ humanæ vitæ inci
 dunt, minima ſunt malorum pa
 ſi ad morborum differentias co
 ſeras. Quamobrem omnium mi
 xime his obſtandū, quod ſi
 nitatem, quæ auro eſt potior,
 pro qua conſequenda omniu
 facultatum jacturam nemo ſu
 ire recuſet, nobis eripiant, ſine
 que extremum, quem omnes e
 petunt, intercipient. Quem
 quiſque obtineat, ac feliciter de

cur

vita Termino. 27

orso vitæ spatio ad metam per-
veniat, medicorum opera cum
primis est necessaria. Illi enim
suscipiendæ valetudinis, morbique
extinguendi rationes præscribunt,
quibus sanitatem consequimur,
que ad extremum terminum,
inquam ad portum optatum au-
t placida provehimur. Expres-
sio hoc ipsum graphice diser-
et. Quædamque doctus quidam hoc epi-
grammate:

*descripsit vitæ finem natura creatrix
Unicuique sato quem superare nequit.
Medicum præstans ars, naturæque
ministerium,*

*Finem contingas qua ratione, docet.
Sanitas enim tametsi, ut quibus-
dam placet, sit in fatis, medico
nomen secundum Deum acceptum
fero, quod hujus opera, bene-
ficio, munusque fati ad homi-
nem perveniat. Medicus enim fa-
tor & naturæ minister est. Quum*

28 *De præfixo cuique*

autem cuique à Deo constitutum sit vitæ terminus, quem nenon
transcendere, multi autem cito
consistere possint: Medici q
temperantiam ac salubrem v
ctus rationem præscribunt, Theod
logi qui timorem, atque ergo
Deum reverentiam hominu
mentibus ingerunt, hoc efficiunt
ut inculcata utriusque partis f
nitate potiantur, atque ad eun
finem deveniant, cui sunt desti
nati. Quot autem hominum m
riades, qui suis cupiditatibus nu
lum, neque modum, neq; fine
statuunt, propere senescunt, mor
teque præmatura extinguuntur

*Similis
rudo.*

Vt enim si funalia, si cereos, a
ex quavis re ulla confecta luce
natum elychnia vento atque a
ræ flatibus exponas, citius deflu
re, & extingui videas: ita corp
humanum multis incommodis
exagitatum, innumeris laboro

is fractum, intempestiva vigi-
a, diurnis, nocturnisque sym-
ptosis, adde immodica Venere,
nervatum minus diu subsistere,
minusque viridi crudaque sene-
a esse conspicias. Hinc tam-
multis in virenti ætate lippi &
aligantes oculi, tam multis ma-
is tremulæ, & palpitantes arti-
ili, oculi concavi & subsidentes,
enæ pendulæ, indecora calvi-
es, corpus flaccidum, intempe-
iva pro ea ætate canicies, gra-
es halitus, dentes rubiginosi &
refi, mens stupida, memoria la-
ilis, fluida, atque infirma. Sic
et plerique mirari desinant,

*unde animi caligo, & tanta oblivio re-
rum,*

ut subitæ mortes, atq; intestata senectus.

hec autem atq; his atrociora im-
edere impiis ac sceleratis homi-
ibus, innumeris locis Scriptura
estatur: qua hæc etiam stabilienda

30 *De prefixo cuique*

putavi, quo probatio argumenti
dubio efficacius fidem faciat. multis enim sacra testimonia
bis suffragantur. Sic David, V. *inquit, sanguinarij, quique a-*
dolum machinantur, aut perniciem moliuntur, non explebunt
vitæ suæ dimidium. Hoc enim consequuntur pessimo vitæ insu-
tuto, hoc malefaciendi studio, hoc peccandi assuetudine, ut præter
spem, præter naturæ ordinem imparati ac nihil minus quam
tale quiddam cogitantes, mortem oppetant, dignumque factis ex-
tremum obtineant. Nam Deus illi ocius vita defungi permittit,
vel prolabantur in deterius, vel plus damni innoxiiis inferant. I-
dem in eodem argumento Idem
versaretur: Facinorosus, inquit
antequam dies ejus impleantur
peribit: & manus seu virtus ejus
arescet: lædetur quasi vinea flos
resceto

Psal.
54.
nunc
55.
vers.
15.

cap 8.

scens botrus ejus, & olea pro-
ciens florem suum. hoc est, ante
ē & properata morte interitu-
is est, nec maturitatem evi con-
quetur: similitudine deducta ab
boribus, quibus quidem incun-
vere dehiscunt flosculi, ac spe-
m. Hoc eratissimè prodeunt: sed qui vel
redine pereunt, vel ab Aquilone
ut Borea decussi, fructu arbo-
em frustrantur. Rursus, Hoc ^{Cap.}
_{11.}io, quod laus impiorum brevis
st, & vita ejus ad instar puncti.
culi enim impiorum deficient,
numerus mensium ipsorum di-
idiabitur. Denuo cap. 22: Ini-
qui succisi sunt, & sublati ante
tempus suum. Obiter, quum vir
in humanæ vitæ militia exer-
tatissimus toto opere hoc ar-
umentum urgeat, omnibusque
ristem imparatumque exitum,
quamlibet diu vixerint, pollicea-
tur: multis, solidisque argumen-

32 *De praeſixo cuique*

tis convincit, non fore diuturnam
illorum vitam, non opes ſtabiles
non firmam potentiam, quiſque
Deo deſciſcunt, aut illius mor-
tis non obſequuntur: Sic omnia
illis in deterius devolvi inci-
piunt.

Virg. 1

Tum denique fatiſ

Georg. 3

In pejus ruere. & retro ſublapſa refer
Non aliter quam qui adverſo vix ſta-
mine Lembum

Remigius ſubigit, ſi brachia forte re-
miſit,

Atque illum in prono praeceps rapi-
alveus amne.

Quae quum omnibus publicae ſe-
dei ac juſtitiae deſertoribus pro
pemodum evenire ſoleant: Vi-
gilius Didonem inducit, Aeneas
ob perfidiam & proditum con-
jugium, inexpectatum funeſtum
que exitum imprecante, ſcilicet

An. 4.

Ut bello audaciſ populi vexatus, & an-
nis

Finibus extorris, complexu avulſus Iul-
Aux

auxilium imploret, videatque indigna
suorum

unera: nec quum se sub leges pacis
iniquæ

tradiderit: regno aut optata luce fruatur.

cadat ante diem, mediaque inhumatus arena.

Cæterum quum Poëta nullius
disciplinæ rudis, atque huma-
narum rerum peritissimus non
ignoraret, quantum sit discrimi-
nis inter hos qui exhausto effœ-
oque corpore extinguuntur, &
qui vigente ac florida ætate vio-
lenter, sineque inexpectato inter-
eunt, in Didone commonstrat,
quam ægrè ac laboriosè juniores
dissolvi contingat, quam grava-
tè, quantòque luctamine anima
à corpore divellatur. Quod
erè spectamus in his qui succu-
mento ac vegeto corpore, mor-
isque ex plenitudine contractis
opprimuntur. Cujus rei specta-

B s

cu-

34 *De prefixo cuique*

culum diebus hisce nobis exhibuit Nicolaus Aretius Pharmacopola industrius, atque apud omnes ordines gratiofus: qui tam acerbè diebus plus minus quatuor cum morte est colluctatus ut astantium pleriq; obstupescerent, atque horrore toti concuterentur: Quum seniculi, qui naturæ iusta persolvunt, quiq; levis morte contabescunt, sensus placideq; extinguantur, & quodammodo obdormiscant. Quod spectat illud Ciceronis: Omnis conglutinatio recens ægrè, inveterata facilè divellitur. Tale enim quiddam in his observari licet, quale in luculento igni sopiendo spectamus, quem vix affluentiore aqua restinxis: quum idem, si deflagrare sinas, nulli strepitu, nullis crepitaculis conculescat ac sopiatur. Ut enim, Cicerone teste, poma ex arboribus

De senect.

Nos. i. de cicerone. sumpta similitudine ab arboribus.

vita termino.

35

cruda sint, vi avelluntur, si
matura & cocta, decidunt: Sic
tam adolescentibus vis aufert,
senibus maturitas. Quod his
verbis expressit Poëta eruditissi-
mus ejusdem libri serie:

*um Iuno omnipotens longum miserrata
laborem,
difficilesq; obitus, Irim dimisit Olympo,
que luctantem animam, nexosque re-
solveret artus:
am quia nec fato, merita nec morte
peribat,
d misera ante diem, subitoque accensa
furore.*

Tale porro ut ostenderet nondum ad-
misisse fatalē horam, sed anticipa-
m, atque extortam, vitamque
longius proferri potuisse: sic Poë-
tam ipsam prosequitur:

*ondum illi flavum Proserpina vertice
crinem
abstulerat, Stygioque caput damna-
verat Orco.*

E. 6

Non

36 *De praefixo cuique*

Non absimili fato intereunt,
 quos crapula, foedaque inglut
 obrui, ac tantum non jugul
 contingit. Nam illo pugione ta
 multos celerius, quam pro ætas
 perire, summopere est deplora
 dum: eoque magis, quod qu
 prosperam valetudinem & co
 pus salubre, minusque senect
 onerosum tradi cupiant, illi ult
 sibi morbos accersant, mortem
 que immaturam consequantur.
 Quod ipsum Persius his verbis
 illis objicit:

*Sat. 2. Poscis opem nervis, corpusque fidele
 nectæ;*

*Esto age: sed grandes patinæ, taceat
 que crassa*

*Annuere his Superos vetuere, Iovemque
 morantur.*

Id quum Iuvenalis quoque ob
 servaret, hujusmodi hominib
 celerem exitum his verbis d
 nunciat:

Ne

vita Termino. 37

Nota Mathematici genesis tua, sed Sat. 14
grave tardas (dum
expectare colos: morieris stamine non-
abrupto.

Qui vero frugalitate ac victus
temperantia utuntur, inculpata
sanitate, omnibusq; sensibus op-
timè constitutis ad extremum vi-
tæ terminum deveniunt. Hoc e-
nim quisque consequitur lauda-
bili vitæ instituto, hoc salubri
Medicorum consilio, hoc erga
Deum amore & reverentia, ut
integra mente, sanóq; corpore ad
præfinitum terminum illum de-
ducí contingat, nec morte inopi-
nata confici. Testatum hoc no-
bis facit hac sententia Solomon: *Prov.*
Timor Domini apponit dies, *10.*
atque annos prorogat: anni au- *vers.*
tem impiorum breviabuntur. *27.*
Solet autem Deus opt. max. suos
non solum incolumes conserva-
re, atque à morbis immunes, sed
etiam

38 *De prefixo cuique*

Psal.
90.

etiam longævitatis munere be-
re. Sic enim per Prophetam ho-
illis pollicetur : Ipsi adero in tri-
bulatione , eripiam eum , & glo-
rificabo eum , longitudine dierum
replebo eum , & ostendam illi
salutare meum. Ex quibus qui-
que facile perspexerit à quo pe-
tenda salus , à quo poscenda sa-
nitas , à quo longæva vita sit spe-
randa . nempe à Deo , ad quæ
omnia referri debent , cui nos
nostraque omnia debemus. Quæ
tamen negligi nolit alimentum
quæ corpus alunt ac vegetant
nec medicamenta contemni , qui-
bus morbis obsistimus , ac vitam
ab interitu vindicamus : ipse ta-
men in omnibus agnoscere vult , si-
bi que tribui nominis huius ho-
norem , tantæque munificentia
laudem. Ipse enim suum cuique
dimensum suppeditat : Ipse om-
nis generis animantibus vitam
spiri-

Psal.
103.

Vita Termino.

39

spiritum, victumque largitur: Ip- *Sap.*
mortis vitæque imperium ob- *16.*
net: Ipse deducit ad inferos, & *1 Reg.*
ducit: *2.*

at somnos, adimirque, ac lumina mor- *Virg. 4*
te resignat. *Æ-*
neid.

Quod quum agnosceret vates
regius: In manibus, inquit, tuis *Psalms.*
tempora mea. hoc est, dies fata- *30.*

seu longus seu brevis est futu-
ris, tibi debetur, atque ex tuo ar-
stratu omnia mea decurrunt.

ui sic Iob consonat: Brevis dies
dominis, numerus mensium ejus *Cap.*
enes. te est: constituiisti termi- *14. v.*
4.

os ejus, qui præteriri nequeunt:

cede ergo paululum ab eo,

donec optata veniat, & sicut mer-

nariorum, dies ejus. Quibus verbis

eo asserit potestatem profe-

endi, contrahendique vitæ ter-

minos, illosque serius finiri effla-

tat. Id ipsum David. in Odis suis.

sub-

40 *De præfixo cuique*

subinde precatur, quum alijs, tum
 istis verbis: Ecce loquutus sum
 in lingua mea, notum mihi finem
 meum, & numerum die-
 rum meorum, ut sciam quan-
 tempore vivam: ecce mensura
 pugilli terminasti dies meos,
 ævum meum tanquam nihil
 coram te. Quum autem vide-
 tam multos in ipso vitæ appa-
 vita destitui, tam multos infan-
 vixdum inchoata, atq; à carcera-
 bus paululum modo progressos
 opprimi, tot denique mortis di-
 crimina, tam diversos, atque
 immaturæ etiam ætatis horren-
 dos exitus, quorum omnium re-
 tionem inire, aut facti causam ex-
 plicare nequeas: non est quod
 sinistram de Deo opinionem con-
 cipias, aut parum reverenter
 eo sentias: verum omnia inscru-
 tabili ejus consilio attribuas, quod
 ad finem aliquem utilem homi-
 nibus

*Sap. 1.
 Sentite
 de Do-
 mino in
 bonita-
 te.*

vita termino. 41

Deus ea refert. His enim im-
pios partim à sceleribus deter-
ret, atque ad meliora provocat,
partim suos instruit, ac cautiores
reddidit, ne malorum consuetudine
contaminentur. Quod nobis te-
stimonium facit historia Evangelica
Galilæis, quorum sanguinem
Ieropphanis sacrificijs polluerat
vitiatus. Rursus de octodecim
Iudeis, qui ruina turris Siloe erant
oppressi: quorum omnium ca-
lo propter non est miseratus Servator,
sed impij iudicis inauditam cru-
elitatem execratus, sed suos ere-
ctos ad mentem meliorem, ac nar-
rantibus atrociora est commi-
ssus, ni resipiscerent. Sic Deus
multa quæ eveniunt, ad nostra
commoda, adque usus vitæ uti-
lium ac necessarios dirigit. Cate-
nam in actionibus hominum, in
eventuum, rerumque contingen-
tium causis plurima ad volunta-
tem

Lue.
13.

42 *De præfixo cuique*

tem atque humanæ mentis imperi-
um referuntur, quæ certis co-
stitutisque naturæ legibus lib-
vel in hanc, vel in illam partem

Eccles. sese applicat. Constituit enim

^{15.}
v. 14. Deus hominem in manu consue-

sui, ut ejus electio, atque arbi-
trium liberum sit, liceatque ho-
mini suo arbitratu ac naturali in-
sitoque motu amplecti salutem ex-
ria, & refugere noxia: tametsi
depravatum naturæ habitum,

Gen. 8. quod sensus & cogitatio ad malum sit prona, pessima pro opti-

mis amplectatur: ad quæ nos in-
stigant incitantque partim ma-
Genij, qui mirè incommodis no-
stris invigilant, excubantque

partim mala mens, malus animus
pravissimis cupiditatibus imbu-
ta: quorum consilio cum volun-
tas oppressa ratione obsequitur
rapi plerunque homines conti-
git in præcipitia, atque in hujus

æ stadio ad metam non de-
errere: Quod in ebriis, in ira-
in libidinosi, multisque aliis
perspicimus. Qui si moderan-
cohibendisque affectibus ul-
curam adhiberent, ullam im-
nderent operam, non in tanta
ricula pecudum more ruerent,
c tam inopinatum, tamque in-
elicem exitum sortirentur. In
nibus tamen rerum eventibus
ei iudicium agnoscere par est,
i oblatentes, nec cuivis expo-
as causas, homines in mala que-
omerentur, devenire permit-
Deus enim indulgentissimi pa-
s affectum erga suos exprimit,
dibus quum optime consultum
piat, nihil non agit, omnia ten-
omnem movet lapidem, ut sa-
bri consilio à malis revocet, ut
mandimentis alliciat, atq; ad opti-
nam frugem perducatur: qui quum
parentis monita obsurdescant,
ea-

44 *De præfixo cuique*

eaque neglectim & contempti
audiant, finit illos pro animi lil-
dine in exitium ruete, atque
expectata hæreditate excidere

Matth.

23.

Quod Servator gallinæ exemp-
demonstrat, quæ pullos qua m-
xima potest cura fovet ac tuctu

Et quoniam tam obviam ultro
expositam tanti parentis benigni-

Rom.

I.

tatem homines averfantur, illi
prorsus deferit, atque omne

pietatem, paternumque affectu
exuit. Quod eleganti similiti-

dine per Hieremiam indicant

Cap.

22.

Vivo ego, inquit Dominus, qu-
si fuerit Iechonias, filius Ioachi-
Regis Iuda, annulus in manu m-
dextra, inde evellam illum.

Cap.

18.

enim, Ezechiele teste, nihil o-
ficit vetus malitia correcto, qu-

supervenienti justitia labem pri-
ris vitæ abolet, inducta etiam

ἀμνηστία, hoc est, superiorum m-
lorum oblivione: ita nihil pro-

de

anteactæ vitæ probitas in de-
 cius prolapso, quod superve-
 nit, nequitia justitiæ opera de-
 struit. Ex istis conjicito in quæ fla-
 mia, in quod scelus, in quam im-
 probitatem ac dedecus devergāt,
 his denique illos maneat exitus,
 si à Deo sunt deserti, illiusque
 ore destituti. Vt autem boni
 accipiunt incrementa pietatis,
 et in virtute progres-
 faciunt: ita improbi altius de-
 gunt, ac sceleribus scelera
 cumulant. Quod nobis testa-
 n facit Solomon: Impius *Prov.*
 in profundum peccatorum *18.*
 nit, contemnit, sed illum *vers. 3*
 quitur opprobrium & ignomi-
 nia. Ita enim talium mens as-
 uitate peccandi occalluit, ut
 magnopere moveantur sce-
 rum magnitudine, eaque pro-
 hilo ducant quæ ab illis per-
 trantur. Quo fit, ut maximis
 malis

46 *De praeſixo cuique*

malis illos implicari contingant
 atque inaudito mortis genere
 plerumque interire. Quod omnibus
 pietatis deſertoribus, quotquot à
 virtute deſciſcunt Deus eventurum
 denunciat, ſe illis immiſſurum
 pollicetur calamitates, & vexationes
 acceſſivas, morbos contumaces & e
 pugnatu difficiles: quorum cum
 magna quotidie exhibentur e
 Deut. 28. empla, tum Moſes tale quiddam
 impiis aſſidue impendere prædicat.
 Sic enim illis minitatur. Quod ſi
 vocem Dei tui audiſ, & non
 recuſes, percutiet te egeſtate,
 frigore, feбри, ardore, rubigine,
 ſcabie, & prurigne, ita ut curare
 nequeas: percutiet te fœdis humores
 ceribus ea corporis parte quæ
 oleta egeruntur, (ut ſunt Medicis
 vocata condylomata, hæmorrhoides,
 marifcæ, ragades, ſeſquipedalis
 podicis rimæ ac fiſſuræ, multæque
 aliæ

quæ nobis morbus Gallicus
mixit:) Percutiet te Deus fu-
e, amentia, cæcitate, hulcere
limo in genibus & furis: qua-
sunt varices, stomacace &
dotyrbe, (populari voce scar- *Scor-*
icatio ventris,) quibus medetur *busyck.*
tannica, hiberis, lepidium,
imbrium, cardamice seu na-
tium aquaticum, omnium
nem efficacissimè ebeni seu li-
Indici ramenta in aqua cœ-
ni macerata, decoctaque. Et
oniam animi perturbationes,
mentium morbi omnium sunt
errimi, illos quoque non de-
uros indicat: Dabit tibi Do-
mus Deus tuus cor pavidum
deficientes oculos, & animam
consumptam mœrore, eritque
tua quasi pendens ante te, ti-
bis die ac nocte, & non cre-
vitæ tuæ propter cordis tui
midinem, qua terreberis, &
pro-

48 *De præfixo cuique*

propter ea quæ oculis tuis vi-
bis. Rursus Levitici 26: V-
tabo vos velociter, inquit Do-
nus, in egestate, in frigore, in
dore, qui conficiat oculos vestros
& animas vestras consumat :
gietis nemine persequente : i-
mittam in vos bestias agri quæ
consumant vos, & pecora vestra
inducamque super vos gladium
ultorem foederis mei : & qui
vobis remanserint, dabo pav-
rem in cordibus eorum, terrebunt
eos sonitus folij volantis, &
fugient quasi gladium. Cado
nullo persequente, & corruent
super fratres suos, & tabescent
in iniquitatibus suis. Quod si in

Ezech.
18. pios ab improbis moribus, &
tæq; enormitate resilire conti-
gat ac malefactorum pœniterent

Ion. 2. Deus quoque μετανοία ducitur
& sententiam ante conceptam

Hiers.
18. retractat, eaque mala quibus h-
min-

vite Termino. 49

ines erat oppressurus, demu- *Hiera.*
ut in melius fixo semper atque 18.
omnibilibi æterno illius consilio.
um itaque omnia in illius po-
estate si it constituta, illaque pro
arbitrio ac voluntatis impe-
regat ac moderetur, sic ut re- *Exod.*
vices variet, astrorum cur- 15.
sistat, elementa in contrarias
alitates vertat, mortuos in vi-
revocet: non debent omnia
invincibili necessitati alliga-
præsertim quod Deus multa
potestate sita esse voluit,
amplecti salutaria, evitare no-
eligere bona, ac Mose teste, *Deus.*
ala refugere. Quod si quis ad 30.
evitabilem fatorum legem no-
omnia referri velit, non
nobis arbitraria ulla vir-
actio, ulla victus ratio,
ad res magnas studium
applicatio, nec liberum erit
cursum ex nostra volun-
C tate

50 *De præfixo cuique*

rate instituere, appositis remediis depellere morbos, dolores mitigare, somnum allicere, in quum libet ingredi, denique legibus quidem sacratissimis obsequi nos, ut quas calumniarii nonnulli possint, causarique inique constitutas, quum maleficia declinari nequeant, si fatis illi urgeas: quibus si necessario non astringi contingeret, magna profectò fieret humanæ menti voluntati injuria, quum fati vinculis alligata ac præpedita mentis nihil eorum quæ conceperint exequi aut perficere posset. Ceterum non agi cuncta necessitate, negotia, actionesque nostræ quotidianæ manifesto demonstrant. In obeundis enim exercitiis disque muniis publicis, in forensibus, in privatis, in domesticis rebus subinde consilia nostra mutamus, ubi rei causa expetere, a

pr

vita Termino. 51

nesciens negotium exposcere vi-
tur. Quod quum indicet quo-
manus vite usus, tum id Senario-
nisce commonstrat Comicus.
Inquam quisquam ita subducta ratio-
ne ad vitam fuit,

In res, ætas, usus ita semper aliquid
adportet novi,

*Adel.
act. 5.
Scen. 4.*

quid moneat, ut illa quæ te scire cre-
das, nescias,
quæ tibi putaris prima, in experiun-
do repudies.

Rursus eadem Comœdia, ex
rationis sententia:

Non placet factum, si queam
vitare: nunc quum non queo, æquo
animo fero.

*Act. 4.
Scen. 7.*

Vita est hominum, quasi quum lu-
das tesseris:

Illud quod est maxime opus, jactu
non cadit,

quod cecidit forte, arte ut corri-

que ex nostra voluntate atque

fortio mulæ contingentium

usæ, multa que eventa finiuntur,

æ quum modò affectuum te-

ritate, modo rationis iudicio

52 *De præfixo cuique*

regantur, vel in usum atque utilitatem nostri, vel in perniciem devergunt: Deus autem se nostris consiliis interferit, quum illi commodum videtur, qui suum inde à malis revocat, suoque affectu impellit ad optima, quum naturæ naturæ impetu ad pessima essemus prolapsuri. Adeo enim est depravata natura mortalium itaq; ab integritate excidit, ut agitet quidem amplecti optima, sed labitur ad deteriora. Quod quum Poëta Ethnicus in se quædam experiretur, ita indignabunde loquitur:

Catullus.

Odi & amo. quare id faciam, forte requiris:

Nescio; sed fieri sentio, & excrucior.

Rursus alius:

Ovid. lib 7.

Mentem.

etiam,

Sed trahit invitum nova vis, aliud

Cupido,

Mens aliud suadet: video meliora, proboque;

hæreo;

etiora sequor.

Paulus quoque in mente
 hominis talem nonnunquam tu- *Rom. 7*
 ultū suboriri prædicat, ut quum
 agendum mens ipsa sua-
 at, ac dicter ratio: ipse tamen
 contra recti honestiq; legem ad-
 la nititur, atq; ad ea quæ tacite
 probat, cupiditatis illecebra,
 vitiatæ proclivitate la-
 tur. Cæterū quum homo variis
 agitationibus ducitur, ac modo
 hanc, modo in illam partem,
 pitur, ac duplici in diversum scin- *Persa*
 ditur hamo; *Sa. 50*

Paulus se nostris cōsiliis immiscet,
 q; in deteriora prolapsuros ad
 tiora revocat. Quod quum Da-
 d agnosceret, atq; improborum
 prosperitate, piorumq; adversita-
 offensu propemodum vacilla-
 t, minusq; sincerè de providen-
 Divina sentiret: Quam bonus,
 quit, Dominus his qui recto
 C 3 sunt

54 *De praeſixo cuique*

sunt corde : mei verò penè m
sunt pedes , pene effusi sunt gr
sus mei. Quia zelavi super i
quos , pacem peccatorum
dens. Sic Iob , Abacuc , Hie
mias , quasi ex composito , co
latisque sententiis , cum Deo d
ceptant , querunturque impi
per omnia fœlici uti successu,
rumque omnium frui affluentia
pios verò inopia premi , & ca
mitatibus subjici , omnibusq
esse ludibrio & subsannatione
Sed Dominus suos hujusmo
cogitationibus distractos , jam
nutantes atque in ruinam tantu
non inclinatos fulcit , ac velut
gradum restituit , quum ostend
extrema prioribus non responde
re , omniaque vice versa volvi
contrarium. Patitur autem De
dulci fortuna ebrios paululus
insolescere , eosque dimittit s
cundum desideria cordis ipse
rum

21.

1.

32.

Psul.

30.

ut ambulent in consiliis
 suis, suisque obsequantur cupi-
 ditatibus, quæ illos tandem in
 initium pertrahunt. Nam illo-
 rum virtus, robur, sanitas, stre-
 ntus, fastus, & potentia brevi
 momento defluunt, & velut qui-
 silia aliaque venti ludibria, di-
 citur citius dissipantur atque eva-
 desunt. Qui quum non desinant
 perverse agere, atque in omnem
 luxum esse profusissimi, Deus
 oculos deserit, ac sustinet incide-
 re in omne genus vitiorum præ-
 cipites. Id Mosi & Paulo Indu-
 are, id Hieremiæ seducere di-
 citur, quum scilicet obstinatos
 non statim ab errore revocat.
 Quod ipsum Origenes vel ad ex-
 tremam indurationem, vel ad
 perfectiorem sanitatem conduce-
 re existimat. Sic queruntur apud
 Esaiam, qui ad sanio-rem mentem
 postliminio deveniunt, quique

Exod.

Rom 9

Hiere.

20.

cap.

63.

56 *De praefixo cuique*

Dei afflatum sentiscere incipiunt
quod ab errore tardius sint revo-
cati. Sic enim cum illo quodam
modo expostulant : Quare er-
rare nos fecisti Domine? indu-
casti cor nostrum ne timeremus
convertere propter servos tuos.

Quæ non sunt intelligenda, quæ
Deus erroris, ulliusque mali cau-
sa existat, quum ab illo ut omni
boni fonte nihil nisi optima pro-
manent : Sed quum Deus irrita-
tus scelerum continuatione ma-
num à percutiēdo suspendit, ho-
loquendi tropo seducere dici-
tur, atq; errandi occasionem præ-

Cap. I. bere. Hinc Iacobus non vult in-
Deum culpam, rejici, quum in-
quit: Ne quis quum tentatur, di-
cat se à Deo tentari, Deus enim
neminem tentat, imò unusquisq;
tentatur, quum à propria concu-
Genes. piscencia inescatur. Deus autem
2. condidit hominem ad imaginem
&

vita Termino. 57

similitudinem suam, illiq; men-
 tem indidit ex archetypo divi-
 nitatis suæ depromptam. Sed
 invidia Diaboli mors pervasit in <sup>Sap. 2.
vers.</sup>
 orbem terrarum. Quo effectum ^{24.}
 est, ut homines à Deo averſi ad
 pessima quæq; deflecti cœperint.
 Neque non Deus, non fata, non
 tra ad incendia, ad cædes, fur-
 rapinas incitant: sed sua cu-
 isque mens Diaboli facibus ac-
 enſa. Alioqui eo se colore tueri
 pergerent homines nequam &
 cinorosi, eoq; uti perſugio, quo
 le mancipium apud Laërtium; <sup>In Ze-
non.</sup>
 cui quum ob furtum verbera es-
 ſent admota, præter meritum
 edi se cauſabatur: in fatis enim
 ſe, ut aliena furto subduceret:
 cui alter, in fatis quoq; eſſe, ut <sup>Augu-
ſtin.</sup>
 apularet. Quod ſi Deus eſſet ma- <sup>quaſt.
115.</sup>
 orum cauſa, ſi neceſſitate ad ma- <sup>Chry-
ſoſt.</sup>
 impellerentur homines, mul- <sup>Serm. 5.
de Ea-</sup>
 huc tanquam ad aſylum con- ^{ſo.}

C. 5

fu-

38 *De praeſixo cuique*

fugerent, ſuæque nequitiae patre-
cinia hinc ſibi compararent. A
qui licet Deus nullius ſit ma-
cauſa, hominibus tamen ut ju-
ſtiſſimus iudex, & malefactorum
vindex mala immittit, damnat
infert, quo reſipiſcant, atque

Job. 34 malo coërceantur. Sic regnat. Simi-
verſ. 23. facit hominem hypocritam pro-

Eſa. 3. pter peccata populi; ſic dat pue-
verſ. 17 ros Principes populo, & effo-

Zach. minati dominantur eis; ſic ſu-
verſ. 11. citat Paſtores in terra, qui der-

verſ. 16. liſta non viſitant, diſperſa non
colligunt, contrita non ſanant.
ſed carnes pinguium comedunt
& ungulas eorum diſſolvunt; ſi

3 Reg. mittitur ſpiritus mendax in om-
21. omnium prophetarum, ut ſe-

ductus Rex Iſraëlis pugnam in-
eat, qua illi præſens exitium pa-
rabatur. multaue alia Deus ag-
caſtigandis hominum vitiis, con-
rigendiſque ilorum moribus de-

prava

vita Termino. 59

lavatissimis. Hinc Divus Pau-
lus exerte pronunciat, ob impie-
nem ac nefanda scelera puniri
immines abominandis fœdisque
vitiis generibus, quæ præter
quod peccata sint, tum etiam
(Gregorius ait) peccati poena
ministrant. Similiter ob corporis
dominici memoriam oscitanter
vigideque peractam, & quod sa-
cro sanctum sanguinis Christi po-
tulum indignè sumerent Corin-
thios, populares morbos, mor-
bumque immaturam immitti af-
fuit. Nec tantum malos, sed
etiam innoxios Deus properè ex
suis vitæ ergastulo subducit,
que ocius vinculis corporis ex-
ivit, suumque inscrutabile ju-
diciū in pios quoque exercet:
eorum alios, ut exploret, ma-
gis onerat, alios ante diem trans-
fert, ne malorum contagio af-
fici, aut illorum consuetudine

Rom.

1.

Mo.

rah 25

1 Cor.

11.

60 *De praeſixo cuique*

Sap. 4. inquinari contingat. Quod
verbis ſapiens teſtatum facit: Pro-
bens Deo factus dilectus, vive-
inter peccatores tranſlatus eſt, ut
ptus eſt, ne malitia intellectus
ejus immutaret, aut figmenta d-
ciperent animum illius: plac-
enim erat Deo anima illius; q-
id properavit educere illum
medio iniquitatum. Abbrevi-
autem ſuorum calamitates De-
minus, ne afflictionum magni-
dine, atq; intoleranda perſequi-
tione succumbant. Quod ipſu-
Chriſti teſtimonio palam fit
Matt. 24. quum inquit: Et niſi decurtati e-
ſent dies illi, non ſubſisteret om-
caro: ſed propter electos decur-
tabuntur. Ex quibus cuiq; intell-
gere datur, quid dici Fatum, a-
quem ſeries & ordo rerum re-
ferri debeat: inſuper Deum vel
optima, ad eaque adjumento e-
ſe hominibus, tolerare autem

Quæmitttere pessima, quorum ta-
 lentem ipse nec autor est, nec im-
 pator. Tolerat enim, non im-
 pellit nocturnos suffocatores, ut æ-
 res nostras subruant, ut nostra pe-
 ra vel possessiones abducant,
 in vitam nostram, ac fortunas
 trahantur: sed horum se specta-
 torem præbet, atque ad ea con-
 vivet. Quod parabola de ziza-
 niis inter triticum seminatis li-
 quido demonstrat. Sic Deus pa-
 titur sinistra, parumque auspica-
 ta matrimonia, negotiationes for-
 tidas atque illiberales, ut alter
 alterum circumveniat, atque iis
 conditionibus urgeat, ut elabi
 nequeat. Sic patitur ebrios in-
 præceps ruere, ac potu suffocari,
 impuberes incustoditos incuria
 matrum vel igni vel aquis ab-
 sumi, tot naves in Oceano Gal-
 lico vi tempestatum absorberi,
 tot aggeres variis ruinis convul-

Matt.
13.

fos

62 *De praefixo cuique*

fos diffilire ac dissipari. quamquam tamen aliquam rationem iræ, aut vindictæ divinæ huiusmodi calamitatibus aliquando subesse intelligam. Nec enim quisquam sibi persuadeat, tot clades superiori anno Belgis invectas, casu aut fortuito accidisse tot feraces ac restibiles agros tam culta & foecunda novali-
 toties salugine vitiata, tot vil-
 las prostratas, tot pecora suffo-
 cata, tot homines ab immanissi-
 mo elemento oppressos, tanta-
 denique tamque in immensum
 hominum opera congestas mo-
 les funditus dissipatas, flante pos-
 Austrum Coro & Circio, qui-
 bus ventis invalescentibus maxi-
 ma aquarum colluvies in has oras
 incumbit: sed hos turbines à
 Deo excitatos agnoscat, nec aliud
 quam ad nostri emendationem,
 ad medelam, ad castigationem

erra-

vita Termino. 63

atorum referat. Alioqui pe-
nobis castigationis fructus.
um (ut Augustinus ait) non
adprendimus ad ea quæ sunt divini
Nec consilij, sed in casum, fortunam,
um, astra rejicimus, in quibus
meritas eventus, non effectus
eris destinatus est. Quò fit, ut
ala subinde ingeminent ac re-
budescent, aliaque aliis accu-
lulentur. Quum enim Deus per-
tere in errore homines videat,
ne tantillum quidem commo-
ri immanissimis calamitatibus,
se quoque nihilo factus placat-
or, nec vindicta satiatus, gravio-
se intentaturum minatur. quod
saia his verbis indicat: Quia
mnis hypocrita est, & nequam,
c universalis os locutum est stul-
tiam, nec populus reversus est
ad poenitentem se, ut Dominum
pequirat, ideo non est aversus fu-
or Domini ab eis: sed adhuc ma-
nus

Cap.
5. 9.

64 *De prefixo cuique*
nus ejui extenta, ut gravius
riat. Quæ documento nobis
se debent, omnis generis calamitates,
morbos, orbitates, inundationes,
bella, vastitates divinitus immitti hominibus. Quibus
comprobandis abunde multa suppetunt
exempla, quæ in suo quaque genere eruere potest, atque
usum vitæ trahere. Quod vero eluviones
atque excursus aquarum attinet, quibus
Belgica quattannis statim ab Arcturi & Vigiliarum
occasu mirè exagitatur nonnulla proferam,
quæ comprobent, hujusmodi calamitates
Deo inferri hominibus, iraque numinis
vindictam erga homines testentur. Sic David
maximus divinæ potentiae admirator & encomiastes,
inter alia maris imperium, quod nemo unquam
domuit, Deo asserit, ejusque sacra vitiis
in castigandis hominum sceleribus
bu

vita Termino. 65

abuti illum, his verbis præ-
sent: Tu ponis terram fructi- *Psal.*
am in falsuginem à malitia *106.*
mitantium in illa. Tu domina- *68.*
potestati maris, motum au-
tem fluctuum ejus tu compescis
mitigas. Tu conturbas profun- *14.*
um maris, & sonant fluctus ejus.
Versus alius: Qui vocat aquas *Amos*
etis, & effundit eas super fa- *5.*
ciem totius terræ, Dominus est
nomen ejus. Qui fervere fa- *Job, 14.*
ci quasi ollam, profundum ma-
ris. Qui dat Solem in lumine *Hier.*
et ordinem Lunę & Stellarum *31.*
in lumine noctis: qui conturbat
mare, & resonant fluctus ejus.
Qui facit ventis pondus, & a- *Job.*
tas appendit in mensura, Qui *28.*
dedit pluviis legem, & viam
ocellis sonantibus. Hæc autem
monstrum nostrum usum verbosius à me
est enarrata, quo hujusmodi
ramitates fixius menti inhæ-
reant,

66 *De praeſixo cuique*

reant, illarumque memoria
bis ſubinde refricetur. Itaque
nolim iſtiusmodi eventa, caſu
fortuito facta videri, multo
tem minus neceſſitati alligari
quum immutari potuerint, ac
conciliato Deo tolli, averſe
transferri, mitigari. Ideoque
eſſe iudico malis obſiſtere, moribus
bisque atque omnibus calamitatibus
obniti. Quo mihi ſapienter
facere videntur noſtrates, quibus
reſtaurandi ſoli præfectus
mandata eſt, quod nunquam
mittant operam, nec rebus
ximè deſperatis, atque extremis
conſtitutis committendum
cant, ut illis ſpes infringatur,
languſcat induſtria: ſed decre
ſolenniter ſupplicationibus,
criter ſe operi accingunt, atque
in erigendis, coæquandisque
geribus viriliter ſe mari oppo
nunt, factaque recta perficiunt.

*Heim-
raide.*

Qu

quo effectum est, ut nusquam
 tantum tam industrios reperias
 non modo in refarciendis agge-
 ris, sed etiam ex imo mari no-
 vis insulis extruendis, sic ut ex-
 erci quoq; in eruendis conficien-
 que novis portubus illorum
 opera solertiaq; utantur. Quam-
 ore omnibus persuasum es-
 cupio, atque id ex Chryso-
 i sententia constare dubiis pa-
 omq; firmis mentibus, nec fato
 objici nos, nec ad actionem ne-
 ssitate aliqua homines urgeri,
 si omnia ista ad Dei volunta-
 tem referas. Quandoquidem quæ
 artuita sunt, & contingenter
 eri dicuntur, præcaveri pos-
 ant, concilioque ac sapientia
 nominum immutari. Homo si
 quidem efficere potest, ut for-
 mita quæque quam minimum in
 ebus mortalium polleant. Quod
 statatur Salustius vir non tam
 vitæ

Hom.
 in Pau-
 lum
 1 Tim.
 1.

68 *De præfixo cuique*

vitæ probæ, quam laudatæ fa-
cundia, qui falso queri ait
natura sua genus humanum.
quod ætas imbecilla, atque æ-
brevis, forte potius, quam vi-
tute regatur. Nam contra repu-
tando, neque majus aliud, neque
præstabilius invenies, magisque
naturæ industriam, quam vi-
aut tempus deesse. Siquidem du-
atq; imperator vitæ mortaliū
animus, ubi ad gloriam virtutis
via grassatur, abunde pollens
potensque, & clarus est, neque
fortuna eget, quippe quæ prob-
tatem, industriam, cæteraq; be-
nas artes neque dare, neque eri-
pere cuiquam potest. Quod si ho-
mines rebus suis bene consule-
rent, atq; iis rationem, ingenium
curam, industriam adhiberent
non magis (ut ille ait) regerent
casibus, quam regerent casus, e-
que res illorum procederent, u-

cuius

am consilio ac prudentia re-
m exitus diligenter excuterent,
nam minimum juris casus, for-
na, temeritas obtinerent. Quo
ectat celebris illa Aristotelis
tentia: Vbi plurimum valet
udentia, ibi fortunam mini-
um valere. Sic qui iter in-
ediuntur, & peregrinationes
iscipiunt, diligenter expendunt,
um expediat, aut consultum sit
ubernis mensibus, coeloque as-
pero & inclementi navigationi
committere, aut per loca im-
edita atque obsessa latronibus
er facere. quin potius temporis
inmoditatem sibi expectan-
um statuunt, ne se suaque om-
a in discrimen adducant, ut ex
aucleris pleriq; temeritate quo-
nnis faciunt, qui non deterren-
r hyemis rigore, & sævitia ten-
re maria,

Nec

70 *De praeſixo cuique*

Horat. lib. Nec pertimeſcunt præcipitem Africæ

Car. Decertantem Aquilonibus,

min. Nec triftes Hyadas, nec rabiem Notæ

Ode 3. Quod ſi vis hominis conſultantem

eligendique quæ ſunt optima, in

efficax ſit atque invalida, quæque

animo conceperit, exactè per-

cere nequeat: ſaltem Deo omnia

efſe facilia, plana, poſſibili-

aptaque ad perficiendum agnoſce-

conſidatque: qui non modò con-

ſiliis noſtrisque actionibus adju-

vandis, exequendis, immutanda-

disque vim obrinet, ſed etiam

quæ aliunde homini impenduntur

quæque illi ad actionem ſunt in-

citamento, ad uſum ſalutarem

transfert. Eſt enim Deus univer-

ſalis & primaria cauſa: ſecunda-

ria autem & particularis fatum

natura rerum, aſtra, quorum om-

nium ordinem, curſum, effe-

ctum ſiſtere poteſt, invertere, mu-

tare, mitigare. Sic aufert Aqu-

Pſal.

77.

lo

mem, & inducit in virtute sua
 turicum. Sic increpat mare, & *Luc. 8*
 iervescunt, subsidantque flu-
 s ejus. Sic Solem fixum esse
 nit pugnante Iosue, ne pro- *Cap.*
 di, volvique, in occasum pos- *10.*
 ni, nisi adepta victoria, atque
 stibus ad unum cæsis. Sic Eze-
 a Rege convalescente Sol
 substitit modo, sed retror-
 actus, emensa paulo ante
 li spatia relegit, ac decem gra-
 prius confectos denuo repe-
 . Quo miraculo nobis testa-
 reliquit Esaias, fiducia in-
 um effusisque ardentibus pre-
 us multa impetrare nos, mul-
 que à cervicibus nostris depel-
 e, quæ ex naturæ decursu, ac
 uralium causarum progressu,
 denique ob scelerum vindi-
 s nos essent invasura. Quod
 um in Mose perspici potest,
 i clades & calamitates jamjam
 op-

72 *De præfixo cuique*

Erod.

32.

Num.

20.

oppressuras Iſraëlitas avertit,
eo ut Deo tantum non vim
tulerit, illiusque manum co-
buerit, ac fit remoratus, ut
potuerit quidem in illos crude-
ter deſervire. Tantam habent
orationes piorum fervidæ. P-
res huic nostro argumento il-
ſtrando rationes adferri poſſe
ac ſcripturæ testimonia, niſi q-
busdam videret in aliena ver-
harena, atque alieno choro, j-
ta proverbium, inferre pede
Itaque hæc illis aut gravate
do, qui foelicius atque ex profe-
iſta tractare poſſunt, nempe co-
ſummatiffimis Theologis, in-
quos mihi ſemper habitus
præcipuus D. Petrus Curtius,
cræ Theologiæ Doctor, & m-
giſter eximius, qui mihi aliqua
do Lovanij. autor & inſtigat-
exiit, ut poſt politioris liter-
turæ nonnullam cognitionem

M

medicinæ (ad quam, ut artem
maxime plausibilem, me vide-
nt natura propensiores) sacra-
m literarum studium adjunge-
m. Cujus cōsilio eo magis sum
sequeutus, quod duæ istæ ar-
seu disciplinæ inter se affi-
s & cognatæ mihi viderentur.
um enim homo ex corpore
anima constet, & conflatus
partibus inter se diversis qui-
m, sed ita consensu & com-
munionē naturæ connexis, ut
tera alterius (modo commode
munia, ac functiones obitura
adminiculo indigeat: non vi-
sum ex tanti viri hortatu præ-
rationem agere, si utranque
mi familiarem facerem, quo
alteram corpori sanitas, per
meram menti cultus ac pietas pa-
i, conservarique posset. Qua
ore nobis alias habebitur ser-
o. Nunc vero hoc tantum ago,
D in

74 *De praefixo cuique*

in eoque nostra consumitur di-
putatio, ut arti medicæ, qua
hil homini secundum Theolo-
giam magis necessarium, suus co-
stet honos, sua assignetur laus,
sua conservetur autoritas: atque
his obturetur os, qui quum om-
nia mera necessitate, atque in-
vitabili fato agi statuunt, tam
lutaria Medicorum auxilia
spernentur, frustra que ulla ame-
liendis morbis adhiberi reme-
dia contendant. Quum ego om-
nia potius tentanda censeam, qu-
bus propulsari morbi, vitæque
incommoda declinari possint
quam tam Barbaricam opinio-
nem tamq; perniciosum dogma
in mentem admittendam. Itaque
industrios nauceros nos imitari
par est, qui ubi se periclitari vi-
dent, ac tempestatum vi exte-
cursum rapi, confestim mente
sursum erigunt, totique ab-

vita Termino. 75

dependent, penes quem maris
imperium esse credunt, erectaq;
te omnia mente in Deum, o-
nilisque in versoriam continen- *Com-*
r defixis, anchoras expediunt *par*
cius, sentinam exhauriunt, la- *vulgo.*
ant foros, vela ventis modo ex-
andunt, modo contrahunt, cla-
um nunc huc, nunc illuc detor-
nent, proram fluctibus obver-
nt, demissa hinc inde bolide
maris altitudinem explorant, alia-
ne evitando effugiendoque pe-
iculo, ac servandis tum se, tum
ercibus, haud segniter exequun-
r. Quod ipsum in Pauli nau- *27.*
gio perspicui potest, quo im-
inente, quum nautæ schapha
pedita sibi essent prospecturi,
ulus illos retineri curavit, quo
orum opera ac ministerio tu-
s in littus navem impingerent,
nusq; damni acciperent. Non
simili studio atq; industria nos

D 2

uti

76 *De praeſixo cuique*

uri decet morbis oppreſſos, ne
deſpicere tam obvia, tamque
exprompta Medicorum ſolatia
tam præſentanea antidota, tanta
que verborum lenocinia ac blan-
dimenta, quibus ægrotos ſul-
ciunt, atque in ſpem optimam
erigunt. Quemadmodum autem
ſanus quiſque ex Dei munificen-
tia corpus cibis fovet ac tuetur
ita decet ægrotos qui ſapidiffimis
quæque faſtidiunt, nulla non ex-
pugnandis morbis admittere au-
xilia. nec tantum in morbis quæ
tenaciter & fixius nobis inha-
rent, ſpe fovendus eſt animus: ſe-
ne in cujuſcunque quidem gene-
ris periculis deſpondendus. Ve-
rum ſemper mens erigenda ſper-
aliqua, & fiducia depulſandi ma-
li; confugiendumque poſt Deum
ad illos, qui ſolatio eſſe poſſunt
& periculis nos eximere, atque
ſaltem ea leviora efficere. A-

qua

que nobis exemplo sunt sacri va-
ses, simul & magnanimi heroës,
Abrahamus, Moses, Davidus,
Izechias, Iobus, Helias, postre-
mo indefessus Christianæ fidei ac
religionis assertor Paulus, qui ad-
versus morbos & quævis peri-
cula infractum, invictumque ani-
mi robur præstiterunt, concepta
certissima emergendi spe, omni-
que rejecta malorum diffiden-
tia, ac desperatione. Eodem quo-
que ductore, sed illis incognito,
sunt Ethnicorum plerique,
atque propemodum virtute ad-
versus pericula mentes habebant
obfirmatas. Quod inter alios me-
morabili sententia Poëta indicat,
qui Turnum inducit increpantem
ignaviam & socordiam,
qui desperabant ullum fortunæ
melioris regressum. Sic enim
verbis castigatos solatur, & fir-
mat ut subsistant:

D. 3.

Multa.

78 De vita Termino.

En.
11.

Multa dies, variusque labor mutabilis ævi

Rettulit in melius: multos alternatim
revisens

Lusit, & in solido rursus fortunæ
locavit.

Sap.
10.

Quamobrem stabiliter & inconcusse erudit homines Sapiens, Nihil in die malorum sint bonorum immemores, nec in die bonorum immemores sint malorum. Quod quonque condocet facit, ut rebus securis ac lætis semper metuat ne der repente atque inopinato sinistra aliquid alicunde ingruat & contra, ne rebus afflictis atque extrema minantibus spem penitus abjiciat, animoque dejiciatur. Siquidem ex agricolarum, nautarumque præcepto,

Et post naufragia tentanda maria:
Et post malam segetem serendum.

LE.

LEVINI LEMNII

Medici Ztirizai libellus

DE

HONESTO

ANIMI ET CORPO-

RIS OBLECTAMENTO,

& quæ exercitatio homini li-
bero potissimum conveniat.

OBITER

De frugalitate, & victus tem-
perantia, ac rerum Rusti-
carum amœnitate.

LEVINI LEVINI

Metaphysicae

D E

IONESTO

ANIMET CORPO

212 OBLICAMETO

De quae exigitur homini

Deo possimam conversione

OSTER

Delegatit, & viderit

petitiam, & ceterum

causam a nobis



GUILIELMO
LEMNIO JUNIORI.

S. P.



ULLVM PATRI-
monium, aut hæ-
reditas relinque-
re potest filius major,
aut præstantior

gloria virtutis. Hanc alii aliis
rebus metiuntur. Ego vero stu-
dio & cognitione Sapientie, quæ
vinarum humanarumque re-
rum est scientia, constare illam &
comparari assero. Opes enim, &
quæcumque illas comitari solent,
desit Sapientia, oneri potius
sunt, quam usui. At illa præter-

D. 5. quam

quam quod nullo negotio, nullo
que vite discrimine opes sibi pa-
rat, si non adsint: tum, si prae-
sint, tueri, atque utilitati servir-
docet. Quum itaque Paranesi t-
instruxerim in ipso tirocinio, at-
que etatis lubrico, ipsaque prae-
pta Sapientia opibus potiora per-
suaserim: nunc quum eam aetate
tem, hoc iter sis ingressus, in qua
quamlibet graves, & constanti
animi viros, vel aestus rerum hu-
manarum, vel malorum convi-
ctus & contubernium aliquanda-
transversos agit: commonstran-
dum duxi, quibus modis vitæ cur-
sum feliciter instituas, illumque
virtute duce inoffense perficias.
Quum enim sint varia juvenum
studia, concitati animorum mo-
tus, atque ad res adamatas im-
petu

EPISTOLA. 33

tu vehementes; ubi liberius est
vivendi potestas, fit, ut alii aliis
illo bonorum malorumque ha-
mo delectu involvantur errori-

is. Siquidem, ut ait Persius,
Hic satur irriguo mavult tur- 84 52
gescere somno,

Hic campo indulget, hunc alea
decoquit, ille

In Venerem putris. Sed quum
lapidosa chiragra

Fregerit articulos veteris rama-
ha fagi,

Tum crassos transisse dies, lu-
cemque palustrem,

Et sibi jam feri vitam ingemue-
re relictam.

nos equidem eo gravius cul-

andos censeo, quod neglectis, con-

ruptisque optimis vite praeceptis,

i, suoque officio desint, atque

decore à virtute desciscant,

odque propositis tot virtutis ho-

stique premitis, non desinant

D 6 tamen

84 EPISTOLA.

tamen vivere laxius, vagari-
centius, tantisque morum co-
ruptelis sese dedere. Hos ut eff-
gias, ac Sapientia duce in re serva-
atque honesta conquiescas, his
oblectabis avocamentis, quæ
hoc commentariolo tibi ponunt
ob oculos. quibus consequeris ea-
mentis stabilitatem, & constan-
tiam, ut nunquam ab honesto
moveri, nunquam à sanis consiliis
in devios cursus atque inextric-
biles errores te abducti contingat.
Vale. Calendis Septembris, Zin-
zea, M. D. LII.

LEVINI LEMNII

Medici Zirizai libellus

DE

IONESTO

ANIMI ET CORPO-

RIS OBLECTAMENTO,

& quæ exercitatio homini li-
bero potissimum conveniat.

*liber de frugalitate, & victus tempe-
rantia, ac rerum Rusticarum
amœnitate.*



Vum in suo quæque or-
dine, vitæque instituto
decorum servare, atque
eo quam minimum deflecti-
re deceat: quis non miretur, viros
graves, qui corrigendis homi-
num moribus vel divinitus vel
publico orbis consensu sunt de-
signati, ea committere, quæ in
alijs culpæ soleant, & censura
digna.

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digna ducere? Vetus est & per
vulgata sententia: Quod quisque
in alio castigare soleat, hoc ipse
ne fecerit. Et, quod in familiari-
bus, aut filiis puniendum ducet
ne unquam tale quiddam in se ad-
miserit. Verum hanc sententiam
quam omnes verbis astruunt, ne-
mo vita ac moribus exprimeret
laborat, --Censor tantum, casti-
gatorque minorum. Sic omnes
ad virtutis, ac probitatis studium
adhortamur, quum nemo nostrum
ad illa aspirare, atque eniti stu-
deat. Siquis filium nactus sit his
elogijs decoratum, vel, ut verius
dicam, illis notis tanquam stig-
mate deformatum potius, Scor-
rator improbus, Potor invictus,
Decoctor perditus, Aleator stre-
nuus: immane quantum ab ijs
vocibus abhorreat, quum tamen
nostrum plerique aut paribus,
aut maioribus vitijs madeant.

*Horat.
in art.
poet.*

Quo

& corporis oblectam. 87

otus enim quisque invenitur,
Quod & suo sæculo questus est *Tus. 2*
cero, qui sit ita moratus, ita
mo & vita constitutus, ut ratio
tulat, qui disciplinam suam
on ostentationem scientiæ, sed
nem vitæ putet, quique obtem-
ret ipse sibi, ut decretis suis pa-
t? Videre licet alios tanta le-
ate & jactatione, ijs ut fuerit
oticuisse melius: alios pecuniæ
vidos, gloriæ nonnullos, mul-
libidinum servos, ut cum eo-
m vita mirabiliter pugnet ora-
Quo efficiunt, ut ætas tenera
drum monitis nihilo facta ca-
gator, incipiat tandem mayo-
m autoritatem despicere, neg-
ere imperium, nullisque illo-
m quamlibet sanis consilijs ac-
iescere. Hinc Terentianus *Heaut.*
olescens minus obsecundat pa- *Scena*
minusque objurgari sustinet, *1.*
Quod illum familia patrafse vel vi-
derit,

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derit, vel audierit. Sic enim
cite responsat, obloquiturque
parenti:

*Quam iniqui sunt patres in omni
adolescentes iudices!*

*Qui equum esse censent, jam nos
pueris ilico nasci senes,*

*Neque illarum affines esse rerum
quas fert adolescentia.*

*Ex sua libidine moderantur, quae
nunc est, non quae olim fuit.*

*Is mihi, ubi adbibit plus paulo,
suaque narrat facinora,*

*Nunc, ait, periculum ex alijs fac-
to, tibi quod ex usu fiet.*

*Astutus; nam ille haud scit quam mi-
nunc surdo narret fabulam.*

*Magis nunc me amicae dicta stimu-
lant.*

Ex quibus verbis facile qui
perspexerit, quam nihil habeat
ponderis, quam nullius sit mo-
menti majorum objurgatio, si
quando iisdem vitiis illos obno-
xios esse contingat. Scio equi-
dem, maximum esse humanitati
argu

& corporis oblectam. 89

umentum, in eoque syncerum
oblectum, quem *σπυλι* Paulus *Roma.*
cat, erga chara tua pignora
brimi, quod vulgo dicitur
tam ab ijs, quorum vita posset
inculpator: Neminem tam
probris esse moribus, tam per-
nequitiae, & deploratae im-
bitatis, quin quos genuit, op-
os, & quam maxime frugi esse
suiat. ad quod ipsum sic apud
ncam allusit. Servator: Vos *Luc.*
m estis mali, nostis bona face- *11.*
beneque precari filijs vestris.
frustra hæc verbis decanta-
s; quum vitam nostram ita
taminatam perspiciant, ut
ueant, etiam si enitantur, vir-
animum adijcere; nimirum
gistrum nacti improbum, qui
ole agrotum ac nutantem ani-
m in deteriore partem ap-
nat. Quamobrem sedulo cui-
elaborandum est, ut ita vitam
in-

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instituat, ita suos mores infomet, ne illis, quos charos habet, tuerique debet, minimam anferat malitiæ, neve ullam ad nequitiam & dedecora fenestram aperiat. Multa passim toleramus, quæ inter indifferentia Græcis ἀδιάφορα dicta, reputantur, ceu computationes, symposia, multaue ludendi & lectamenta. Sed quia inter hæc irreperit nonnunquam quorundam malorum occasio, quæ tenebris aliquam labem inferre posset, nemo in filio libenter tolerat, quem honestissima quæque sectari cupit, atque in omni vitæ actione quam minimè claudicare. quod si hæc in illo gravate sis admissurus, adeo, si fefellerit, in illum sis asperior & acerbiorque futurus, atque incandescas atrocius: quantò magis vitandum, ne talis nota tibi inueniri possit.

& corporis oblectam. 91

fit? Cicero in ea actione,
im contra Verrem instituit,
et alia maxime illi probro
accipit, quod filium suum ita edu-
cavit, ut nullum unquam sobrium
et pudicum convivium viderit,
inter epulas triennium, inter
imperantes viros, & impudi-
cas mulieres sit versatus, ut si
maxime voluisset, non potuisset
prudenter evadere, vel me-

Quibus rebus non solum
Reip. inquit, sed Reip. fecisti
injuriam. Susceperas enim libe-
ros non solum tibi, sed etiam pa-
triae. Eos instituere atque erudire
majorum instituta, & civitatis
disciplinam, non ad tuas turpitu-
des debuisses. haberet Resp.
aliquid abs te. Quam-
vis scite, appositeque mihi
cepisse videtur Iuvenalis,

scænum dictu, visuque hæc limina Sat. 14
tangat,

Intra

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Intra quæ puer est. procul hinc, pro
inde puellæ

Lenonum, & cantus pernoctanti
rasiti.

Maxima debetur puero reverenti
quid

Turpe paras, ne tu pueri contemp
annos.

Observavit hoc tam rigide C
Censorius, ut quendam è fami
ribus domo exegerit, nec amp
in conspectum, colloquium
admiserit, quod illi præsentia
liberis obscœna quædam, paru
que verecunda incautius ex

Matt. 38. dissent. Sic Christus dira his co

Matt. minatur, pœnasque atroces i

9. pendere prædicat, qui ætati
nocenti ac teneræ sint offendic
lo, aut ullam mali occasione

Eccle. 7. præbeant. Sapiens quoque H

bræus graviter & secrete desc
bit, quo vultu, qua oris modest
quo sermone parentes erga
niores uti deceat: adeoque ill

& corporis oblectam. 93

facta, dictaque omnia ad de-
i conservationem, ad honesti,
nique amissim exigit, ut illis
admittat quidem coram pue-
hilarescere effusius, aut nu-
liberius, licentiusque. Cum
ad exempla atque instituta
orum sese componant ado-
rentes, illorumque fere imi-
tur vel virtutes, vel vitia, quo-
consuetudine & familiari-
utuntur, plerunque evenit, ut
eteriorem partem sint magis
ni.

-- Nam citius illos

corrumpunt vitiorum exempla do- Inve-
mestica, magnis nal.
eum subeunt animos autoribus. Sae.
c plures fugienda patrum vestigia 14.
ducunt,

monstrata diu veteris trahit orbi-
ta culpæ.

damnosa senem iuvat alea, ludit
& hæres

ullatus, parvoque eadem movet ar-
ma fritillo:

Nec

Nec de se melius cuiquam sperare

pinquo

Concedet juvenis.

Quamobrem studiose nobis attendendum, ne filij, ne domestici, ne cives nostri aliquid in nos vel conspiciant, vel audiant, quo illorum moribus, vitæque integritati sit offecturum. Si laxamenti post res serias tibi imperare statuas, si avocamentis reficere, honesta quærito, postridie etiam jucunda sint, vitam ægritudine aliqua comminent. Neque enim ita generati à natura sumus, ut ad ludum, jocum facti esse videamur, sed severitatem potius, ad occupationes, & studia quædam graviores. Ludo vero & joco illis quidem

*Lib 1.
Offic.*

uti licere ait Cicero, sed ut foris, & quietibus cæteris, quibus gravibus, seriisque rebus sumus defuncti. Et ut ipsum genus j

can

& corporis oblectam. 95

di non profusum, non immo-
num, sed ingenuum & facetum
debet: ita ipsa ludendi licen-
tia non debet ab honestatis actio-
nis esse aliena. Cum igitur re-
re animos, & dare nos jo-
ditati volumus, cavendum
quod dedecus incurramus, aut
ludendi genus declinemus,
sed cum probro & infamia vel
conjunctum, vel illis affine sit.
Sed quis autem vir bonus, atque ali-
us apud suos existimationis
nominis, aleatoris nomen-
tura compellari sustineat? qui
tanto in arte melior, tanto ne-
tor. Aut quis in illorum seriem
irri velit,

quos damnosa Venus, quos praeceps
alea nudat.
irri autem ut incertus est even-
ta instabilis & infida, mini-
que diuturna possessio. Nam
eo momento minimoque
tem-

Horat.
lib. 1.
Epist.
5.

temporis intervallo cum foen-
 refundunt : nec usquam ma-
 quadrat illud Plauti , Male p-
 tum male dilabitur. Hinc nost-
 tes Belgæ aleatoris fortun-
 maris ætui comparant ultro
 troque irrequeto motu recip-
 canti. Nec enim cessant collu-
 res, quin primo quoque tempo-
 inter se committantur, illate
 acceptamque jacturam milita-
 ter farturi : Quo fit, ut null-
 unquam ad opes emeruisse
 deas, nec quenquam, quamli-
 multa prius corraserit, foelicio-
 successe usus fuerit, vel pilo op-
 bus auctiorem, quum innume-
 ad extremam inopiam redacto-
 demersosque quotidiana exem-
 testentur. Nam magnam lu-
 partem in spectatores & caup-
 nes profundunt, illisque ha-
 gravate sua salaria decernunt,
 iriratos cohibent, qui lites di-
 mu-

Dobbe
 lars
 goede,
 ebbe
 ende
 vloede.

unt, quique tumultus, atque
conditos clamores consopiant.
ic enim non esse profusum mi-
is generosum censent. Vide-
us autem sordidos quosque,
jectæque sortis homines illa
dendi insania delectari, ipso
ne ganeones ac lenones hujusce
i choragos esse & agonothe-
s. Quæ vitia si in illis detestan-
judicamus, quanto magis in
olescente ingenuo, in optimæ
ei ac generosæ indolis juvene,
viro cordato & reverendi
ud suos nominis detestari con-
niet? Siquidem, ut graviter
avenalis,

*Omne animi vitium, tanto conspec- Sæ. 8.
tius in se*

*Crimen habet, quanto major, qui
peccat, habetur.*

in magnis rebus destinatus ado-
scens, sic sacrificus rebus divi-
bi addictus, sic medicus salutì

E

ac

ac sanitati hominum intentum, sic vir politicus, aliquanto gravius culpandus, quam ex plebui quis, qui nullam existimationis suæ jacturam facere metuit. Nam quo quisque magis quod se indignum est, committit: eo magis neglecti, desertique officij culpandus est. Omnino fortis animus, inquit Cicero, cernitur

Offic. I rerum infimarum despicientia, quum persuasum sit, nihil hominem nisi quod honestum decorumque sit, aut admirari, aut optare, aut etiam expetere oportere. Omittenda igitur inertissimorum hominum exercitamenta, qui quum non habeant honesti ex doctrina oblectationes, circulos & semicirculos sectari sole-

De finibus ait Cicero, hoc est, ea conventicula venari, quibus vel ridiculis fabulis, vel inhonestis lusibus tempus transigunt. Tametsi autem

& corporis oblectam. 99

in tolerandi videntur nonnulli
di legibus non prohibiti: con-
etudo tamen adeo mala est, ut
si assueverit, haud temere se
extricare possit. Sic Plato, quum
iendam alea ludentem incre-
asset, atque is indignaretur ob
tam tantillam se reprehendi:
atque, inquit ille, non exigua res
est consuetudo. Habent enim
hoc peculiare ipsa vitia, praefer-
tim luxur, & avaritia, illaque lu-
endi prurigo, ne dicam, rabies,
vix ægre excuti possint, nisi toto
spectore fueris obluctatus, nisi
satus & integer illinc exieris, ac
perro te subduxeris. Nam si
imperendinare cœperis, arctius
lastringi continger,

*Nec tu quum obstiteris semel, instan- Pers.
tique negaris Sat. 5*

*Parere imperio: Rupi jam vincula:
dicas.*

*Nam luctata canis nodum arripit, &
tamen illi,*

E 2

Quum

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*Quum fugit, à collo trahitur pa
longa catenæ.*

-- *Sic ad mores natura recurrit*

Damnatos, fixa ac mutari nescia.

*Juve-
nal.*

Sat.

14.

Ita nisi concepto talium rerum
pertinaci odio reditum tibi pra-
cluseris, nisi obfirmato animi
illis vitijs antequam inolefcent
bellum indixeris, ac reconcilia-
abnueris, hujusmodi malis non
immoraberis modo, sed immo-
rieris. Quum enim procrastina-
re cœperis, ac prorogando recti
vivendi horam, diem de die du-
cere, nunquam destinatum finem
consequeris, nunquam emenda-
tioris vitæ propositum perficies

Pers.

Sat. 5.

-- *Nam quum lux altera venit,*

*Iam cras hesternum consumpseris
ecce aliud cras,*

*Egerit hos annos, & semper paulum
erit ultra.*

*Nam quamvis prope te, quamvis te
mone sub uno,*

*Vertentem sese frustra sectabere can-
thum:*

Quum

& corporis oblectam. 101

*Quum rota posterior curras, & in
axe secundo.*

c fenes capulares ex diutina
consuetudine, & quod ijs à puero
sueverint, juvenantur & lasci-
unt. Sic filicernia cæcutienti-
is ac lippis oculis ludent ad-
otis specillis ocularijs, non-
numquam à circumstantibus se-
billitis.

*Sic nonnulli, quum iusta chiragra Horat.
Contudit articulos, qui pro se tolle-
ret, atque*

Mitteret in pyrgum talos, mercede *lib. 2.
Serm. 7.*

*diurna
Conductum pascunt.*

quumquam tamen hic nonnullis
agis, quam in re seria sensus
geant. Sciscitati enim sunt à me
trificuli quidam, qui fieret, ut
liente alea admodum oculati
rent, nec opus haberent conspi-
ilis vitreis, quum in absolven-
penso diurno, aut sacris statis-

E 3 que

que precibus demurmurandis in
 ijs caligarent oculi, ut vix liti-
 ras unciales legerent: quibus hoc
 evenire respondi, quod mentes
 admodum intenta, nec alius
 agente, nec alio averfis spiritibus
 actiones illas obirent, adeo ut
 omnes animales facultates e-
 essent defixæ. Quo fit, ut lucrio-
 nes mire gestiant, ac lætitia effu-
 siore, quam *περὶ χαρίαν* Græci
 vocant, toti subsiliant: ediversi
 ut hos qui pecuniæ jacturam fa-
 ciunt, aut quos damnosa canicu-
 la raserit, perturbent furiales so-
 mni, & inquietas nocturna, insom-
 niaque tumultuosa ac turbulenta
 exagitent, ob humorum ac spiri-
 tuum intimam agitationem, qua
 cerebrum, mentis sedes & domi-
 cilium, concutitur. Quamobrem
 inculcanda isthæc lubinde ju-
 venibus:

*Den-
 vom-
 mel-
 sleep.*

Etenim

Etenim nosse omnia hæc, salus est ado- Te-
lescentulis : rent.

Quo lusorum ingenia & mores pos- Eu-
sint cognoscere nuch.

Mature, ut quum cognorint, perpetuo
oderint.

Hæc enim vitia, nisi primis annis
imantur, ita iis occallescit ani-
mus, ut non facile meliori spei
ut emendationi sit locus. Sed
nam, nullane sim admissurus lu-
endi oblectamenta, nullas à re-
is feriis vacationes, forsitan re-
quiras. Ego vero non sum rerum
humanarum tam insolens aut im-
peritus, ut nesciam, corpus men-
tisq; hominis continuo labore
agitari, atque ægre subsistere, nisi
subinde respiret, ac refocilletur.
Et enim oculi obtutu continuo
agitantur, præsertim ubi fixe &
conniventer aliquid inspiciunt:
a mens hominis elanguescit,
plusque vigor flaccescit & hebe-
tatur,

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tatur, nisi aliqua vicissitudine
rerum varietate fulciatur. Si
quando igitur muniis publicis
rebusque seriis defungi te con-
tigerit, aut negotiorum studio
rumque stationem ad tempus de-
serere: exercitationes excogitan-
dæ sunt, quæ corpori veterum
animo languorem excutiant.

AGRI-
CUL-
TURÆ.

Cum autem multa sint quæ hæc
præstare possunt, tum nihil cu-
mulatius & uberius, quam agri-
culturæ vel studium, vel occupa-
tio, quæ tanta oblectamenta, tam
varias voluptates suppeditat, ut
nunquam tibi oboriri tædium,
nulla te capere satietas possit.

Horat.
lib.
Epid.
Ode. 2.

*Nanque aut adulta vitium propagine
Altas maritas populos,
Aut in reducta valle mugientium
Prospectas errantes greges,
Inutilesque falce ramos amputans,
Fœliciores inseris,
Aut pressa puris mella condis amphoræ,
Aut tondes infirmas oves.*

Vel

& corporis oblectam. 105

quum decorum mitibus pomis caput
Autumnus arvis extulit,
gaudes insitiva decerpens pira,
Certantem & uvam purpuræ?
bet jacere modo sub antiqua ilice,
Modo in tenaci gramine,
buntur altis interim ripis aquæ,
Queruntur in sylvis aves,
lantesq; lymphis obstreperunt manantibus,
Somnos quod invitet leves.
ut quum tonantis annus hybernus Iovis
Imbres nivesque comparat,
ut trudis acres hinc & hinc multa
cane

Apros in obstantes plagas,
ut amite levi rara tendis retia
Turdæ edacibus dolos,
vidque leporem, atque advenam la-
queo gruem
Iucunda captas præmia.

ibadi quæso ad quod otium à lu-
brandi molestia Divus Hiero-
mus te invitet: Aut fiscellam,
inquit, texe junco, aut calathum
eitis plecte viminibus, inverten-
serendaque humus, areolæ
E s æquo

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æquo limite dividendæ, ut quum
olerum sparsa fuerint semina, at
plantæ in ordinem dispositæ
clepsydri, siphunculis, vel episto
miis aquæ ducantur irriguæ, qu
pulcherrimorum versuum spec
tator assistas

*Vir. I.
Georg.*

*Et quum exustus ager morientib
æstuat herbis,
Ecce supereilio clivosi tramitis unda
Elicit : illa cadens raucum per levi
murmur
Saxa ciet, scatebrisque arentia tem
perat arva.*

Sicubi igitur nactus sis prædium
suburbanum, aut fundum non
procul ab urbis pomeriis, ibi ter
ram subigito, agrum rehastinato
arbores ablaqueato, stolones am
putato, glebas effringito, demun
aliquam operam in his exercen
dis, instigandisque impendito
quibus ea operis pars demandat
est. Quod si horrorum cultus
magis afficit, primum terram
subac

& corporis oblectam. 107

subactam, areis quaquaversum
distinguito, quo prominentibus
resupinis pulvinorum toris,
omni ex parte ambiri possit, &
derbæ noxiæ minori negotio ex-
pari: sic enim cultori commo-
dior undique datur accessus, &
inquis per declive labentibus faci-
lor decursus. Porro si laborem
nunc rusticandi ut permolestum
prohibere recuses, quod incurvo
chorso, pronoque capite, & diva-
licatis cruribus peragatur, saltem
quo nihil excogitavit agricultu-
(solertius) inoculare ne pigeat,
bellatim decussare ordines,

*Inserere. & plantas scrobibus man-
dare subactis:*

hoc est, ut Maro præcipit,

-- *Aliena ex arbore germen*

*Includas; udoque docens inolescere
libro,*

*Sic sæpe alterius ramos impune vi-
debis*

E 6

Verte-

*Vertere in alterius, mutatamque in
sita mala*

*Ferre pirum, & prunis lapidosa ru-
bescere corna.*

Nonnunquam in ordinem certa-
que intervalla rediges arbore
fructiferas. Quid enim illo quin-
cunce speciosius? qui, in quam-
cunque partem spectes, rectus
est, ac protenus in id quoque pro-

Lib. 8. dest, teste Fabio, ut terræ succum
cap. 3. æqualiter trahat. Quod ipsum
lepidissimis hisce versibus præ-
cipit Virgilius:

2. Ge- Omnia sint paribus numeris dimensa
org. *viarum*

*Arboribus positis, secto ut via limit
quadret,*

*Non animum modo uti pascat pro-
spectus inanem,*

*Sed quia non aliter vires dabit om-
nibus æquas.*

*Terra, nec in vacuum poterunt se ex-
tendere rami.*

*Iam vero ipsa vite quid potest
esse*

& corporis oblectam. 109

se tum fructu lætius, tum aspec-
pulchrius? cuius quidem non
solum utilitas, sed etiam cultura
oblectat. Malleoli, plantæ, sar-
menta, propagatio, jugatio, ca-
lorum amplexus nonne effi-
ciunt, inquit Cicero, ut quemvis
in admiratione afficiant. hæc autem *De Sen-
nell.*
natura caduca est, &
si fulta in terram procumbat,
non minimam cultoris possit in-
struam. itaq; ineunte vere pu-
bunda, ac coercenda ferro, ne plus
sylvescat, & in omnem par-
tem nimia fundatur. deinde ful-
pendenda pedamentis ac scandulis
cancelatim intercurrentibus: vi-
culis vincienda, quo melius cla-
culis se erigat, quibus obvia
supæque tanquam manibus com-
peditur. Ex hujus etiam pro-
pigne licebit topiaria, scenasq;
arborescas erigere, sub quibus
aspicere opacum frigus, & pro-
pulsare

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pulsare æstum percommode poteris. Sub hac quoque fornice viridi, ac pampinis concamerata testudine, in longum porrigenda area, vel in sphæristerii, vel deambulandi usum: deinde ex vivo conspice utrinque conficienda sedilia, quo in herbido ac viridantoro respirare liceat, ac lassitudinem discutere. Interim obambulandi hortorum labyrinthi, spectanda legendaque oculis innumera stirpium ac plantarum genera suis quæque dimenta locis, suis descripta ordinibus:

Hic olus, hic late fundentes brachibetæ,

Fœcundusque rumex, malvæ, violæque virentes: (porra,

Hic cicer, & capiti nomen debentia

Hic etiam nocuum cerebro, gelidumque papaver,

Grataque nobilium requies lactucavirorum,

Et gravis in latum dimissa cucurbita ventrem.

Qui

& corporis oblectam. III

quibus accedunt infinitæ herba-
rum species & differentia, quæ
non tantum colorum varietate,
et odorumque suavitate & fragran-
tia, sed etiam salubri alimento-
rum & medicinæ usu nos refi-
ciunt. Nec profecto fuit aliud
immorum regum studium at-
que exercitatio (in qua Solomon
etiam excultus, exacteque ver-
atus legitur) quam perreptare
valles & nemora, atque indefesso
labore herbas sectari, adeo ut
magnificentius, magisque regium
conducerent, Scire potestates herba-
rum, usumque medendi, quam
vel opibus augere potentiam, vel
firmis propagare imperium, vel
in otio aut latrunculo tempus falle-
re. Atqui hæc aere tranquillo ac
solacido agere licet, dum vernis,
festivisque mensibus omnia nite-
scent, quorum omnium volup-
tates autumnus ipse perficit, qui
non

3. Reg.

4.
Sap. 7.

Virgil.
12.

112 *De honesto animi*

non fugaces, & mox peritura
cum coloribus herbas, non eva-
nida flosculorum blandimenta,
sed graves fructu vites, & turgi-
da stirpium semina, foetusque ar-
borum prægnantes, atque in ven-
turam hyemem alimenta suppe-
ditat. Cælo vero inclementi at-
que aspero, tempestivum erit
cum lepido congerrone & stu-
diorum sodale, vel lectionis va-
rietate quæ nunquam patitur
oboriri tædium, vel festivis fa-
bulis hybernos menses & bru-
male solstitium transigere, non
nunquam spectare tabulas Geo-
graphicas, atque intra Musæi li-
mites ac domus latebras, emetiri
longa terrarum spatia, nulloque
vitæ discrimine, aut facultatum
jactura incurva littora, tractus-
que Oceani immensos peragra-
re. In hac autem anni parte nulla
exercitatio studiosis, virisque po-
liticis

& corporis oblectam. 113

acis aptior, quam quæ viva vo-
luntate, intentaque lectione peragi-
nam illam ut corpori salu-
tem, & concoctioni accommo-
dum, summis viris placuisse vi-
detur. Sic Socratem dicere solitum
cepimus, palæstritis & pancra-
tistis spatiofo campo, ampli que
locis opus esse, ut se exerceant:
mi vero quamvis domunculam
exercendum sufficere. Quid
tem commodi hæc exercitatio
literatis præstet, quam de-
que vim & vigorem internis
corporis partibus conferat, præ-
C. Celsum & Galenum, Plu-
archus de tuenda valetudine ab-
e demonstrat. Huic si Mu-
nam adjecerim, tum illam quæ
acis modulatione, tum quæ in-
strumentis perficitur, nihil ab in-
tuto alienum fecero. Siqui-
um maximis ingeniis illam, &
dobatam & excultam invenio.
Sic

Lib. 1.
cap. 2.
Gal.
lib.
s. de
tuend.
valetu.
MUSI-
CA.

Sic Socratem & Pythagoram
 præcipuos Philosophos summo
 pere hac fuisse delectatos, tradi-
 derunt veteres. Sic Alexander &
Tusc. I. Epaminondas Principes Græcia
 fidibus præclare cecinisse dicun-
 tur: totaque Græcia, Ciceron
 teste, summam eruditionem si-
 tam censebat in numerorum, vo-
 cumque cantibus, discebantque i-
 omnes, nec qui nesciebat, sati-
 excultus doctrina putabatur. Cu-
 jus quum imperitus esset Themis-
 stocles, & lyram in convivio re-
 cusasset, habitus est indoctior.
 Galenus autem acerbè illos inse-
 ctatur qui neglectis contemptisque
 hujusmodi oblectamentis, com-
 potationibus continenter insu-
The- rap. I. stunt: Cùm enim vino affatini
 sunt impleti, non lyram, inquit,
 aut citharam, aliudve instrumen-
 tum Musicum circumferri pati-
 untur: quod ut olim in ejusmodi
 con-

& corporis oblectam. 115

ingressu tetigisse honestum, ita
n contrectasse admodum erat
carpe: Sed nec sermonibus utun-
t, quales in symposiis agitari
prodiderunt veteres, nec
honestum oblectamentum
viviviis inferri sustinent: imo
vicem sibi propinant, & de ca-
ritate poculorum certant, adeo
inter illos optimus censeatur,
qui concinniter instrumentis
musicis, aut sermone Philo-
phico uti norit, sed qui multos
queque maximos calices exicca-
. Quod vitium ita etiam apud
is inruduit, ut non homines
ertes, aut amufos tantum oc-
parit, sed summos ætatis nostræ
uficos totos involverit, qui co-
fessionibus atque ebrietati
illum nec modum, nec mensu-
m, nec finem statuunt. Qua de
nuper mihi habitus est sermo
bud præstantissimum, eundem-
que

116 *De honesto animi*

que generosissimum virum I
Cornelium ab Opynen: Quo
tempore illustrissimus Princeps
Maximilianus à Burgundia, Do
minus de Beveris, Zirizeæ sum
mo civiū desiderio expectaretur
Consulum nostrorum decreto, &
communi Senatusconsulto offi
ciole accitus, ut cum illo tan
quam Præfecto Oceani, de appa
ratu bellico, de munienda civita
te, erigendisque propugnaculi
consultarent. Quo illustrissimu
heros captata prima quaque oc
casione atque opportunitate era
venturus, nisi uxor illi unice cha
ra Ludovica à Croy summæ no
bilitatis heroina, syncope atque
animi deliquio periclitata pro
fectionem impedisset. Quæ ubi
esset refocillata, ego omnia illi
salva precatus (nam eo me ante
lucano acciri contigit) cœpi ar
gumentum paulisper intermissum
ulte-

*Am-
miral-
lus.
archi-
thalas-
sus.*

& corporis oblectam. 117

ulterius prosequi: idque eo feci
mentius, quod charissimus ille
erga hanc artem incredibili-
esset affectus, illique im-
ense deditus. Itaque laudabam
in opere tum artem, tum viri
ius erga ipsam ejusque artifi-
& studium & propensionem:
omnesque ad hanc sedulo sum
ortatus, cum ob multas cau-
as, tum maxime quod hæc esset
medicis non modo utilis, sed
tam necessaria: ut qui nulla re
ulius explorare possint respira-
tionis ac pulsus differentias, nulla
ulius dimetiri cordis atque
arteriarum motus, quam ex ar-
te Musicæ ratione. Porro hoc
mihi videri sum testatus, quod
eius sectatores & symmystæ
in immodeste & dissolute, tam-
quam intemperanter vitam transi-
rent. Quo efficiunt, ut non sibi
tan-

118 *De honesto animi*

tantum, sed etiam honestissim
 arti sint dedecori ac dehonest
 mento, multorumque animos
 hac reddant averfos, atq; alieno
 Cui enim placere probarique
 illorum studium possit, aut t
 lium honesta videri occupatio
 quorum vita palam conspici
 improba, mores undique cont
 minati, ingluvies immensa? Qu
 autem absurdus, quam in can
 tu modos & numeros, vocisque
 modulamina exactè observare
 digitis denique auribusque con
 centum atque harmoniam met
 ri, ne qua dissonantia aures feri
 offendatque: & in tota actione v
 tæ officium negligere, nullaqu
 uti recte vivendi ratione, null
 moderamine, nulla mensura
 Nec vero gravate convivia
 moderata symposia sum admi
 furus, modo ne sint tumultuo
 aut turbulenta, atque intra me
 diocri

& corporis oblectam. 119

locritatem consistant. Quum
multa sint ex quibus con-
vivium constare soleat, tum de-
omnibus suis numeris id

solvi ex Varronis sententia *Lib.*

refert Gellius, si lepidi & festivi ^{13.}
fabulones collecti sint, si aptus *cap. II*

ancus, & tali sodalitio accom-

modus, si tempus lectum, si ap-
ratus non neglectus. Mihi verò

convivio potissimum spectan- *Fruga-*
observandaque videtur fru- *litas.*

litas, & victus temperantia,
quum in plerisque aliis, tum

maxime in Belgis Aquiloni
positis desiderantur. Quibus

ea sit ingenij dexteritas, ea
mentis alacritas, agilitasque,

ad quidvis appositi esse possint,
immoderato tamen cibi potus-

ae usu & consuetudine effi-
ciunt, ut eorum plerique vel ob-

opescant, vel ex repugnan-
tium facultatum alimentis crudi-

tatem

120 De honesto animi

tatem sibi accersant omni
Lib. morborum seminarium. Hor
12. ca. ni autem, teste Plinio, cibus u
53. *Natur.* lissimus simplex, acervatio sap
Histo. rum pestifera, & condimen
 perniciosiora. Siquidem, ut
Lib. apud Gellium, πέμμα & πέν
13. societas infida. Cuius extat ap
cap. 11 Horatium salubre hoc doc
 mentum :

Lib. Accipe nunc, victus tenuis quæ quæ
Ser. taque secum
2. Sat. Adferat: in primis valeas bene. n
2. variae res
 Ut noceant homini, credas, men
 illius escae
 Quæ simplex olim tibi sederit.
 simul assis
 Miscueris elixa, simul conchy
 turdis :
 Dulcia se in bilem vertent, stomach
 que tumultum
 Lenta feret puiuita. vides, ut pal
 dus omnis
 Coena desurgat dubia. Quin corp
 onustum

Exie

& corporis oblectam. 121

*Externis vitijs animum quoque præ-
gravat una,*

*Atque affligit humo divinæ parti-
culam auræ.*

Huc spectat salubris illa Sa-
cientis Hebræi admonitio: Noli *Eccle.*
avidus esse in omni epulatione, 37.

Ne te effundas super omnem
caricam: in multis enim condimen-
tis erit infirmitas, & aviditas ex-
acerbabit choleram. propter cra-
stulam multi subito extincti sunt.

Qui autem abstemius est, profe-
rit vitam. Christus quoque op-
timus temperantiæ & consultor

exactor: Videte, inquit, ne *Luc.*
mando graventur corda vestra 21.

capula & curis vitæ hujus, ne
scilicet corporis intemperantia
minimum quoq; per sympathiam

consensum afficiat. Tantum
atur cibi & potus sumendum, *Cic. de*

corporis vires alantur, non *Se.*
primantur. Nihil enim ad

F

tuen-

tuendam sanitatem, profligandosque morbos efficacius, quam moderate vesci, & fame sitique condire omnia. Nam juxta C

*Li. 1.
ca. 2.*

sum sæpe fit cum inutilis nimia abstinentia, tum nunquam utilis nimia satietas. Quod aliquando in se, suisque militibus expert

Cyrus Persarum Rex, immodicos profusosque ciborum apparatus, & fastidiosas cupedias, quæ voluptatis fines longius profuerunt, atque utilitatem vitiant, su

*Xe.
noph.
in pæ.
dia
Cyr.*

stulisse legitur, suosque ad laborem & moderatam victus rationem assuefecisse. Ad cuius morem atque institutum utinam componerent se nostrum plerique quos libido docuit non famem non sitim, non frigus, non lassitudinem operiri, sed ea omnia,

*Salust.
Casil.*

ait Salustius, luxu antecapere dormire priusquam somni cupiditas sit, vescendi causa terra mari

& corporis oblectam. 123

ne omnia exquirere, quum ta-
men obvium, paratumque sit quo
naturæ necessitati mederi liceat.

Qua de re extant apud Euripi-
dem perquam lepidi versus, qui-
bus luxum, gulæque irritamenta
testatus, frugalitatem nobis
probat.

Gel.
lib. 7.
cap. 16

Εὔπει τί δει βροτοῖσι πλεὺς
δυσεῖν μόνον;

Δημητρὸς ἀκτῆς, πάμαλ' ὅ
δ' ὑδρηχός;

Ἄπεινα πάρεσι, καὶ πεπυχὴ
ἡμᾶς τρέφειν,

ὧν οὐκ ἀπαρκεῖ πλεονονή,
τρυφῇ δέ τοι

Ἄλλων ἐδεσῶν μηχανὰς θη-
ρώμεθα.

Quos versus paribus Iambis
ictus quidam hunc in modum
Latinos fecit.

F 2

Sed

124 De honesto animi

Sed enim quibus vita indiget mortu-
lium,

Si panis adsit, frigidaeque poculum

Quae suppetunt, facilimeque no-
alunt.

Quibus saturitas cedit, & lasciviti

Nam ceterorum eduliorum indagati

Non usui sed luxui subserviunt.

Habet autem hoc tenuis parabi-

liisque victus, quod non solum

salubrior, sed maiore voluptate

minorique fastidio sumatur. Do-

cumento fuit Artaxerxes, qu-

quum in fuga direpto commea-

tu, aridis ficis, & pane ordeace-

vesceretur, Dii boni, inquit, cu-

jusmodi voluptatis haecenus fu-

expers? Declaravit id ipsum Da-

rius, qui quum aquam turbidam

ac cadveribus inquinatam bibis-

set, negavit unquam se bibisse

jucundius. Nec unquam Ptole-

maeus esuriens ederat; Cui quum

peragranti Aegyptum cibarius in

casa panis esset datus, nihil visum

es

& corporis oblectam. 125

de eo pane iucundius. Alexander
nam solitos obsoniorum artifi-
ablegasset, longe se commo-
bres circumferre dixit, nempe
rutinam profectionem ad
indidendum prandium, ad cœ-
m vero prandii tenuitatem.
cratē ferunt, quum ad vespē-
n contentius ambulasset, quæ-
que esset ex eo, quare id fa-
ret, respondisse, quo melius
marer. sitim enim ac famem
sonii vice esse, & condire om-
. tantaque vir hic usus dicitur
tus moderatione, ut per omne
e tempus valetudine inoffen-
vixerit, adeo ut in illa vastita-
Peloponnesi, quæ inprimis *Gel.*
athenas exhaust, multasque civi- *lib. 2.*
es ad interneccionem est depo- *cap. 1.*
stata, illæsus substituerit, nec cæ- *Thuc.*
cladi fuerit obnoxius. *lib. 2.*
hic longe dissimilis à Cicero *Tuf. 5*
describitur Dionysius tyran-

F 3

nus,

nus, qui quum apud Lacedæmonios cœnavisset, negavit se iurare illo nigro, quod primis mentis inferri solet, delectatum. Tum is qui coxerat, Minime mirum inquit: Condimenta enim de fuerant. Quæ tandem? inquit ille Labor in venatu, sudor, cursus delassatio, fames, sitis: his enim rebus Lacedæmoniorum epulae condiuntur. Persarum quoque Xenophonte victus exponitur quos negat ad panem adhibere quidquam, præter nasturtium. Quamquam si quædam etiam suaviora desideres, quam multa ex terra, inquit Cicero, arboribusq; gignuntur, tum copia facili, tum suavitate præstantia! addis siccitatem quæ consequitur hanc continentiam in victu, adde integritatem valetudinis, confer sudantes, ructantesque referto epulis, tanquam opimos boves

*Lib. I.
de pa-
dia
Cyrus*

tum

& corporis oblectam. 127

intelliges qui voluptatem
maxime sequuntur, eos minime
consequi, jucunditatemque vic-
is esse in desiderio, non satieta-
e. Quod quum semel esset per-
suasum Persis, non solum in victu
numma moderatione ac tempe-
rerantia usi sunt, sed etiam in la-
boribus subeundis, in exercendis
fatigandisque membris extre-
mam perseverantiam præstite-
runt. Quo facile effecerunt, ut
nihil vitiosi, pravi que succi in
corpore resideret, nulla humo-
rum redundantia, nulla repletio:
Eoque probro ducunt in cœtu
conviviali matulas obambulare,
nares emungere, excrementis mu-
coque pavimenta conspurcare:
denique si quis aliquo secedat in-
ter edendum exonerandæ vesicæ,
alvi que deiiciendæ causa. quæ
quidem nullo modo facere pos-
sent, nisi victu moderato uteren-

F 4

tur,

tur, atque humiditatem labori
 motuque consumerent. Quo fit
 ut ejusmodi constitutionis ho-
 mines, propter calidæ siccæque
 naturæ temperiem & prudentis-
 simi sint, & odore corporis ad-
 modum grato. Quod ipsum de
 Alexandro accepimus, cujus
 vestimenta, quæ gestare est soli-
 tus, non injucundum odorem ex-
 pirabant. Siquidem ubi tempe-
 rata est caloris innati substantia,
 effluxus, ut Galenus testatur, è
 corporibus suaves sensui se offe-
 runt. Sic calida quæque, ut casia,
 carpesium, nux myristica, cha-
 riophyllon, amomum, cinamo-
 mum, odorata existunt. Econtra,
 qui frigidæ sunt humentisque
 naturæ, ut opifices sedentarii,
 quique umbraticam vitam am-
 plectuntur, mephitim quandam
 exhalant, atque animæ graveo-
 lentiam. Cum enim humorum
 collec-

Cons.
lib. 1.
Aph.
 14.

& corporis oblectam. 129

Selectiones ob caloris nativi pe-
ccuniam non concoquant, nec va-
res exercitatione discutiant,
necesse est huiusmodi corporibus
ignamine putredinem, inde-
re tristes odores atque insuaves
itus promanare. Ad Persarum
tututum olim proxime acces-
runt Nervii atque Suevi. Quo-
m Suevos scribit Cæsar lacte
pecore vivere, multumque de-
ecos esse venationibus. Quæ res
cibi genere, & quotidiana
exercitatione vires alit, atque
mani corporum magnitudine
omines efficit. Vinum, inquit,
se importari non sinunt, quod
re ad laborem perferendum
mollescere homines, atque
æminari arbitrentur. De Ner-
s vero, quos modo Tornacen-
vocant, nihil illos pati vini re-
quarumque rerum ad luxuriam
continentium inferri, quod his

F s rebus

130 *De honesto animi*

rebus relanguescere animos, illo
rumque remitti virtutem existi
marent. quanquam tamen mo
derata vini potio corpori non in
commoda est. Siquidem eviden
ter concoctioni ac digestion
quam Græci *Διαφύρῃσιν* vocant
auxiliatur: sanguinis denique ge
nerationi efficaciter præsidium
adfert, eumque defæcатиoren
præstat, omnes animi nebulas di
scutit, mentique tristitiam ac
mœrorem eximit. Vt enim fer
rum ignis potentia, ita animi af
fectus vino emolliuntur. Sic Ze
nonem, Philosophum tam terri
cum atque *εἰσαγγή*, dicere soli
tum fama est. Quemadmodum
lupini aqua macerati dulcescunt
ita se quoque vino utentem exhi
latarescere. Sic narratur & prisc
Catonis sæpe mero caluisse vir
tus. Sic visum est Platoni, fomi
ten

Hor.

lib. 3.

Carmi.

Ode

21.

& corporis oblectam. 131

em esse quendam & incitabu-
rum ingenii, virtutisque, si mens
hominis leniter vino incalescat.
Primo enim & secundo De Le-
gibus, moderatis honestisque in-
ter bibendum remissionibus re-
integrari reficique animos asse-
rit, atque ad studendum, aliarum-
que rerum intentiones capeffen-
das fieri habiliores, tum vitia
quædam hilaritate discuti quæ se-
veritate corrigi nequeant. Quam-
vis obrem nemo non fateri debet,
moderatum vini usum (quem
Timotheo etiam divus Paulus *1 Tim.*
præscripsit ad fulciendum sto-
machum, & cruditatem depel-
lendam) homini prorsus esse ne-
cessarium. Sed profecto morem
hunc, qui in symposiis inolevit,
quemque in Soteriis, atque in
orbem redeuntibus Charistiis
observari passim videmus, pror-
sus tolli atque aboleri par est.

F 6

Ni-

Nihil enim ab hominis dignitate
 atque præstantia magis alienum,
 quam supra vires, & quam vale-
 tudinis ratio postulat, se ipsum
 potu obruere: quo abusu non
 tam in nos ipsos sumus injurii,
 quam in tanti muneris autorem
 ingrati. Qui quum vino nos in
 sanitatis tutelam ac morborum
 velut amuletum uti voluit, illo
 in perniciem ac sanitatis pano-
 lethriam utimur, eoque nobis
 morbos accersimus, cujus præsi-
 dio illi erant profligandi. Lauda-
 ta est olim Romuli temperantia,
 quem vocatum ad coenam par-
 cissime bibisse referunt, quod
 postridie negotium haberet: Ibi
 convivatores, Si isthuc, inquit,
 Romule, omnes facerent, vinum
 foret vilius: Tum ille, Imo vero
 charius, inquit, si quantum quis-
 que volet, bibat. Nam ego bibi,
 quantum volui. Nunc vero eo in-
 sana

Gel.
lib. 11.
cap. 14

& corporis oblectam. 133

edendi bibendique libido
ducta est, ut illum propemo-
diū sū symposio exhibilent, qui se
strenuum potorem præbeat,
que impigre cloacam, ut Plau-
ait, vino proluat. Adeo ut ne-
ini mirum videri debeat, unde
multa ac prodigiosa mor-
orum genera suppullulent, unde
varii, inopinatique interitus
minum,

In
Cure.

Vnde animi caligo, & tanta oblivio Iuven-
rirum, nal.

Tot subitæ mortes, atque intestata
senectus.

lim ad alendas fovendasque
nicitias, & tuendam commu-
m vitæ societatem sodalitates
constitutæ sunt, atque ultro ci-
que inter se veteres convivia
stitabant, ex quo manavit pro-
orbium, Salem & mensam ne
ratercas. Sed in his nulla sube-
nt intemperantia, nullus luxus,
nulla

nulla profusio. Neque enim conviviorum delectationem corporis voluptate magis, quam coetivorum amicorum & sermonibus metuebantur. Sic Socratem ferunt & Platonem propter sermonis delectationem tempestivis conviviis cum æqualibus delectari solitos. Sic Timotheus vir illustris atque honoratus Athenis quum apud Platonem coenavisset, eoque convivio admodum delectatus esset, atque ipsum vidisset postmodum, dixisse dicitur: Vestra quidem coenæ, non solum in præsentia, sed etiam postero die jucundæ sunt. Quid? quod ne mente quidem satis uti possimus multo cibo & potione completi. Extat præclara Epistola Platonis, Cicerone teste, ad Dionem propinquos, in qua acriter luxum improbat, atque immodicos ferculorum apparatus insectatur, qui-

& corporis oblectam. 135

quibus Syracusani impense de-
lectabantur: nec ullo modo illi
satiari acuit, bis in die saturum esse, &
non solum pernoctare solum: quo-
nim usu & consuetudine nemo
satiari efficitur unquam, mode-
stus vero multo minus. Quæ
nim natura tam mirabiliter
imperari potest? Quomodo
vivitur, inquit, jucunda vita esse
potest, in qua absit prudentia, ab-
sit moderatio? Ex quo Sardana-
pali opulentissimi Syriæ Regis
terror agnoscitur, qui incidi iussit
in busto,

*Hæc habeo quæ edi, quæque exatu-
rata libido*

*Hausit: at illa jacent, multa & præ-
clara relicta.*

Quid aliud in bovis, non regis
sepulchro inscribitur? inquit
Aristoteles. Hæc habere se mor-
tuum dicit, quæ ne vivus quidem
voluitius habebat, quam frueba-
tur.

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tur. Quum igitur frugalitas & vi-
ctus temperantia, motus denique
atque exercitatio (quam sibi
quisque pro suo arbitratu, & ut
valetudini conducere existima-
bit, imperare potest) veteribus
tantopere sint comprobata, &
naturæ sint consentanea: videtur
mihi, renovato veterum institu-
to, ad hanc totius conservandæ
sanitatis amussim, (Vesci citra
saturitatem, Non detrectare la-
borem, Naturæ semen con-
servare) cujusque natu-
ra, omnisque vivendi
ratio prorsus
exigenda.

F I N I S.

GVI-

WILIELMI LEMNII

EPISTOLA

AD

LEVINVM LEMNIVM,

urbis ZIRIZÆÆ Medicum
præstantissimum, qua obiter
indicat educationem in animis
hominum plus efficere quam
aëris ambientis, aut loci qua-
litate.



*Ulpare quosdam au-
dio, pater optime,
nostrorum hominum
ingenia, quod ad li-
teras & humaniores*

*disciplinas minus apposui sint, sed
quod dici solet ὅτι λυρὰς ἀ-
γοατὴς in hos competere, sic ut
ambucam citius caloni aptaveris
multo. Non desunt qui aeri inclemen-
ti atq; aspero id ascribant, cum per-
spiciant*

spiciant omnes aquiloni oppositos at-
 que à Solis calore longe diffitos stu-
 pida sortiri ingenia, suoque similli-
 ma cælo. Ego vero id non aeris in-
 temperantia, sed vitio educationis
 potius imputo, quæ longe plus mo-
 menti adfert, quam vel ipsa natura
 quamlibet generosa, vel cælum
 quamvis mite ac placidum. Innuit
 hoc proverbialis Theophrasti senten-
 tia, Annus producit segetem, non
 arva. Vt enim ipsa per se soli cæli-
 que bonitas nihil prodest ad uberem
 frugum proventum, si cultoris cesset
 industria: Ita natura aut ingenio
 humano nihil confert aut generis
 claritas, aut aeris ambientis clemen-
 tia, nisi accedat honesta educatio.
 Cujus rei cum traderet documen-
 tum Lycurgus Lacedæmonijs, duos
 catulos generosis prognatos parenti-
 bus in concionem produxit. Alter-
 rum foco & pulmentis, alterum
 venationi & captandis feris assue-
 tum,

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um, quorum hic in feram insiliit,
 ille in ollam pulmentariam fereba-
 ur. Id ipsum non modo in animan-
 ibus quæ cura hominum mansue-
 cunt & cicurantur, verum etiam
 in arbutis ac stirpibus spectare li-
 cet. Inter quæ nonnulla cultura me-
 liorescunt, alia neglecta, vel emo-
 riuntur, vel in vilissimas herbas de-
 generant. Sunt autem humana in-
 genia propemodum uti frutices ac
 virgulta, quæ si commode & accu-
 rate tractes, facile (ut ait prastan-
 tissimus Poëta)

Exuerint sylvestrem animum, cultu-
 que frequenti

In quascunq; voces artes haud tar-
 da sequentur.

Quippe solo natura subest.

Quid vero conferat honesta institu-
 tio, experimentum ex me ipso capio.

Cui quod ab ineunte ætate optimis
 disciplinis, ac liberalibus artibus im-
 bui contigerit, nihil contingere potuit

aut

aut melius, aut optabilius. Nam
 quod amplissima dote me elocasti,
 magnum haud dubie amoris argu-
 mentum, magnaue tuae munificen-
 tia habenda est gratia. Verum quod
 ab incunabulis eam adhibueris edu-
 cationem, multo majoris momenti
 res est, nec hanc ulla parte conferen-
 da. Itaque literis hisce velut hosti-
 mento grati animi indicia profero,
 quibus testatum omnibus esse cupio,
 ne tantillum quidem officere cui-
 quam calis solique intemperiem, aut
 aeris qualitatem, modo ne desit ho-
 nesti institutio. Possum equidem
 complures commemorare magno &
 excellenti ingenio viros, quibus nihil
 ad consummatam eruditionem ob-
 fuit, in abjectissimis terrarum an-
 gulis esse natos. Nam ut vetera me-
 moria repetam, quid Anacharsi-
 dem in extrema Scythia à sapientia
 studio, & rerum naturæ investiga-
 tione abduxit? qui cum inter homi-
 nes

es Barbaros atque incultos dege-
ret, magnam tamen in philosophia
studio laudem meruit. Quid Phe-
ecydem, quid Democritum, com-
luresque alios commemorem? quo-
rum prudentia monstrat:

Summos posse viros, & magna exem-
pla duros

Verecun in patria crassoque sub
aere nasci.

Possent ex recentioribus longam se-
riem contexere eorum qui summis
viris non sunt inferiores, nisi com-
pertum haberem quod ait Tacitus:
Vicia malignitatis humana vetera
in laude, praesentia in fastidio esse.
Cui sic consonat Propertius:

Hi sunt invidiae nimirum Regule
mores,

Præferat antiquos semper ut illa
novis.

Verum non est, pater integerrime,
quod ista te à scribendo deterreant,
sed potius vincat amor patrie, lau-
dum-

dumque immensa cupido, non illa
inanis & evanida, quæ plausu popu-
la i finitur, sed cum utilitate civium
coniuncta est. Hac enim ratione
effeceris, ut tua scripta habitura sin-
genium, si utilitatis commendatione
probenitur. Cum itaque omnes cer-
tatim in hoc incumbant, ut patriæ
splendoris aliquid concilient, ut illam
scriptis nobilitent, ut studiosorum
ingenia alant, ac foveant: Tu quo-
que enitere una cum D. Iasono
Pratenſi chariſſimæ coniugis mea-
avo, quem plurimi facere ſoles, ex-
tremam hanc Belgicæ regionis
oram, ab injuria oblivionis aſſerere,
tuosque cives ac municipes, ad ſtu-
dia literarum extimulare. Egro
enim, & admodum gravate tam
multa abs te premi patiemur, ac tam
diu ſtudioſam juventutem ac phi-
liatros tuis ſcriptis defraudari. Sic
enim ad rem Medicam, cui olim me
deſtinaras, accingar alacrius, no-
ſtram-

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amque officinam omni pharma-
 rum, herbarumque genere red-
 am instructissimam, restaurata
 terum, correctaque nova confi-
 endorum medicamentorum ra-
 one. Iampridem enim & tuo, &
 rissimi viri Anthonij Morlonij
 riatu, quo nemo inter Cisalpinos
 hac re exercitior, Dioscoridem
 tibi familiarem reddidi, atque
 erbarum cognitionem ex ipsis fon-
 bus petere didici: Ruellio tamen &
 uchso viris clarissimis non omni-
 o neglectis, ut qui in eruendis
 erbis non instrennuam operam na-
 varunt. Itaque futurum spero, ut
 hanc Spartam, quam non ita pri-
 dem nactus sum, pro sua dignita-
 te sim exornaturus. Vale: ex
 officina nostra medicamen-
 taria, Zirizee, Nonis
 Martijs.

FINIS.

Textbook

Determine

Animarum

Deo creent

an à parent

b7c Can

200

A. Carol

Q. What is the name of the person who is the owner of the property?

Exodus

ad Com

(4)
A.D

PHILOSOPHIAM

Teutonicam Manuductio.

Seu

Determinatio de origine
Animæ humanæ, viz. An á
Deo creetur & infundatur,
an á parentibus traducatur, ha-
bita Cantabrigiæ in Scholis
publicis in Comitiiis,
Martii 3. 1646.

A A Carolo Hotham socio Petrensi
& tunc uno ex Procuratoribus
Academiæ.

LONDINI,

Excudit *T.W.* pro *H. Blunden*
ad Cambium Regium in Colle-
frumentario. 1648.





Procancellario Senatu-
ique ac juventuti A-
cademiæ Cantabrigien-
sis Salutem.



*Q*uod hanc nihil o-
pellam Lethæis jã
propè sopitam te-
nebris revocare
tandem in lucem,
vestroque honestare patrocinio
conatus sim, non est (egregii
viri juvenesque) quod mire-
mini, sed neque quod indig-
num quicquam vel honore A-
cademiæ

cademia vel officio nostro fa-
ctum censeatis.

Hoc uti facerem suavit in sig-
nis vestra quæ me publici sata-
gentem muneris atq; hæc etiam
ipsa perorantem comitata est
humanitas. Quantam enim hoc
nomine vobis gratiam debeo,
ampliori cum non possem, hoc
saltem pertenui munusculo te-
statum volui.

Hæc etiam cogitanti acu-
leum non levem addiderunt
allata ad aures quorundam hæc
placita juxta ac me ipsum hæ-
reseos postulantiū querimonia,
his etiam (ut arbitror) memo-
riâ labili non animo malo pec-
cantibus) his inquam, vel sal-
tem cordatis omnibus ut sa-
tisfacere

isfacerem, quæ tum dicta à
me fuerāt, ut memoria sugges-
sit, excribenda ac publici ju-
ris facienda putavi.

De re ipsâ jam docti judi-
cent. Me verò quod spectat, de-
miror equidem quod boni vi-
ri non adverterint. 1. Alte-
rius me philosophiam non pro-
priam deprompsisse. 2. Quadam
exinde mihi metipsi necdum
satis perspecta denunciâsse.
3. Cùm in re tam arduâ faci-
cilem lapsum viderem, nec
proprio sat fiderem iudicio pe-
tiîsse ab auditoribus (spero &
impetrâsse) erratorum veniam,
quod uti pluribus jam constet,
etiam & ipsum quem tunc ha-
bui

bui Epilogum apponendum curavi.

Et sanè, si quisquam alius, is vero potissimum ac præ cæteris hæc veniâ dignus censendus qui non faces ac fulmina furialiter evibrans in ora hinc inde transeuntium sed gressu placido, neminiq; ue vel deviantium infenso veritatem per avia quæritat.

Huic me, spero, quærentium censui inscribetis Academici, nec animum rationis propriæ sophismata compertâsq; sæpe fraudes reformidantem sugillet quisquam, at sophistam se potius suum suspicax caveat. Plures, mihi credite, ad amplexus

plexus Sapientiae, ad portum
vera beatitudinis. Opinio re-
cta quàm Scientia praecox ac
putativa perduxit. Hanc (A-
thenienses) cavete sedulo. Hæc
magnus ille Sophia candida-
torum Ignis-fatuus est; hæc Æ-
gyptiaca verè ac palpabilis
caligo.

Philosophicum mare tra-
nantibus à caute geminâ pe-
riculum ingens est. hæc duplex
illud dissidentium inter se my-
starum veritatis symbolum
intelligo. His, Credo ego
quod Ecclesia credit, apex est
sapientiae (O homines felices
nimium qui tantillâ vocolâ
quantam nec Orbis capere sa-
pientie.

piencia molem inclusam gestatis !) Illis, Quicquid Ecclesia credit, ideo non credam, optimus ad veritatem dux putatur. Hi que, si quicquid est hereseon in Canone jam foret Ecclesia, fidem que hodie est, & quam spernunt, orthodoxam, haud dubito quin ut alteram rationis sue Dianam ad sidera clamoribus efferrerent. Hunc ego utrumque scopulum evitare semper annixus sum. Ecclesia (hoc est ut liberè loquar) prapotentium presentis aevi) decreta mihi nunquam pro columnis Herculeis fuere, ultra que sapere nefas. Sape subridens lego
Miran-

*Mirandulamum, Gassendum,
alióſque recentioris ævi hero-
as præclara ſua dogmata, &
receptis tunc ſeculi decretis ſæ-
pe ex diametro oppoſita, tamen
cum ſubmiſſione Eccleſiæ Ro-
manæ, veluti ſub Roſâ, pro-
ferentes. Vtcunque tamen,
unanimem doctorum piorum-
que conſenſum licet haud qua-
quam adorem, at (in re præ-
fertim ſacrâ) revereor admo-
dum. Illi quidem ut ſaxo non
adhæreſcam, ac eum (quod in
more quibuſdam eſt) non uti
Scyllam vel Charybdin ali-
quam ſtudioſè vitabo. Deniq;*

*Haud iſ ſum qui ſacræ
religionis myſteria antiſti-
túmve*

tēstīumve ejus reverentiam
dicaculā linguā temerandam
unquam censuerim : ac theoso-
phia studiis ab incunabulis de-
mersum de rebus vel summis
modestē & inter doctos paulō
liberius differere nefas haud
arbitror, neque hoc opinor quis-
quam non male-sanus vetabit.

Hæc igitur à nobis habete
(Academici) non ut oracula
Sibyllina quæ vera esse vel sci-
am, vel (uti Theologis vox so-
nat) penitus credam, vel pla-
nè crediturus sim unquam
priusquam eadem mihi quæ
ipsimet theosopho lux intus af-
fulgens eadem suadeat; habete
tamen ut quæ, si non vera, sal-
tem

tem probabilia arioler.

*Non desunt fateri quæ con-
trà possint objici nec refelli fa-
cile. Hoc autē quisquis atten-
taverit, viderit idem ut aliā u-
nā proferat Aeternitatis Uni-
versique hypotyposin quæ nul-
lā difficultatum mole laboret,
quæq; penitiùs cum natura,
philosophia vetustissima, Scrip-
turaque sacra phenomenis con-
sentiat.*

Apertè loquar quæ sentio

*Quicquid vel effatus est de
tripode ter maximus Hermes,
vel Pythagoras dixit, vel dis-
seruit Socrates, vel asseruit
Aristoteles, quicquid denique
vaticinatus est divinus Plato
vel*

vel probavit Plotinus, hac om-
nia, aut his augustiorem lon-
gè ac profundiorẽ philosophi-
am puto Teutonicis scriptis
reconditam. Et (quod hac om-
nia superat) si quo concordi
vinculo Regina illa ac Domi-
na sacrarum literarum sapien-
tia cum ancillulâ suâ pervica-
ci (h.e.) ratione humanâ socia-
ri conciliarique fas sit, hoc cer-
tè felix Anima Spiritûsque
conjugium, hanc exoptatissi-
mam epharmosin, hanc mira-
bilem discordium harmoniam
Teutonicus nobis exhibet; hoc
tantum theosopho ne fraudi de-
tur, si quod olim Plotino (teste
Mirandulano) obtigit, scili-
cet

cet à Platoniciis etiam sudan-
tibus saepe hand intelligi potu-
isse, idem & huic non raro ob-
tingat fatum.

Hac autem, ut spero, omnia
vobis affatim prestabit Au-
thoris de tribus principiis o-
lim conscriptus liber & pau-
cos abhinc menses ut accepi,
vernaculâ nostrâ proditurus.
Interea temporis, quod ego
vestri gratiâ ex ejusdem lin-
guâ magicâ (utque Marsilii
verbis utar) Angelicâ in hu-
manam transtuli, candidè ac-
cipite.

Vos autem praeterea juven-
tus utriusque scholæ, reverè
delitia nostræ seculique vestri
quorum

quorum eruditio, modestia, pie-
tasque, miraculo nobis, exemplo
posteris futura, hoc nobis haud
admodum φιλοπόνη extorsit mu-
neris, jussitque ut unam at-
que alteram noctem insom-
nem ducerem quò vobis in
adyta sophia sacratioris a-
perta foret janua, vobis præ-
sertim (charissimi juvenes)
magnòque merito vestro di-
catum hunc credite libellum.

Si trucem in vobis animum si
ferinos mores offendissem, En-
telechiarū Hacceitatūmq; sa-
tis ampla mihi supellex erat;
haud alio vos cibario quam
hâc putidâ glande saginâssem,
Nunc

*Nunc autem humanum quem
in vobis offendi geniam divi-
niores quod habui nectare &
Ambrosiâ dignum iudicavi.*

**Fruimini ac
Valete.**

Ad



**Theses tum propo-
sitiones fuere.**

1. *Non dantur connate species.*
2. *Creatio est cognoscibilis lumine naturæ.*
3. *Voluntas discordans à ratione ex ante est mala.*

Quartam verò originem animæ spectantem Procurator alter liberrimi vir ingenii sic ventilandam proposuit.

Animas traduci vel posse ex nihilo creari, utrumlibet probabile.

Alter disputatione transactâ sic determinavit.

Ad



Ad philosophiam Teuto- nicam manuductio &c.

*Animastraduci, vel posse ex nihilo cre-
ari, utrumlibet probabile.*



Nil æquè difficile nobis
ac nostri cognitio est,
cum nulla sit quæ pe-
netralia spiritûs intimi
nobis pandat anatomia;
hinc nullâ de re unquam apud phi-
losophiæ vel scientiæ sacratoris an-
tistites magis ancipiti Marte dis-
ceptatum, quam de humanæ atque
immortalis animæ ortu ac conjun-
ctione cum hoc mortali corpore.

Diffidentium inter se varietas
A 2 tantum

(2)

tantum non infinita, nec quicquam
ferè est in rerum naturâ quæ non
materiam vertiginoso cuiuspiam ani-
mæ fabricandæ idoneam suppedit-
avit.

At nolo vos revocandis in sce-
nam veterum quorundam somniis
obtundere.

Illustriores tantum sententias re-
censebo : hæ quinque sunt.

1 Prima (ut aiunt) Galeni est,
forſan & Sadducæorum ; Animam
humanam, uti & brutorum, ex cra-
ſſi quâdam ſeu debitâ quatuor ele-
mentorum & humorum inter ſe
contemperatione exortam.

2 Secunda veterum quorundam
Arabum & Cardani : Animas om-
nes unius tantum animæ, nempe
mundanæ effluxus eſſe, quæ mate-
riæ rite diſpoſitæ vitam non com-
municare nequit, ut neque lux obje-
ctum tranſlucidum non penetrare.

Suntque hæ duæ Atheorum ple-
rumque vel Epicuræorum ſenten-
tiæ, quas non religio ſolum noſtra,
Sed

(3)

sed & consentiens saniorum ex
Ethnicis sophorum harmonia repu-
liavit, & nos compendio studentes
sicco pede præteribimus.

3 Tertia Platoniorum est po-
nentium animas corporibus suis
præstitisse: aquâ primû dignitate
creatas omnes, sed vel amore pro-
prio, vel offenso creatore, corpori-
bus veluti totidem fœdis ergastulis
inclusas: in quibus tamen, Si Deo
obtemperantes piè castèq; vixe-
rint, si à mundanis sordibus intami-
natas se præstiterint, tum exuto
hoc n'gro corporis velamine in pa-
triam paternamque lucem, unde ex-
ciderint, red'turas. Hæc ut videtur
Hermetis, Platonis, Iamblici, Plo-
tini, scholæq; totius Hermeticæ, Py-
thagoricæ, Platon'icæ, hæc magni
illius Originis, hæc etiam ut opi-
nor, Iudæorum omnium (exceptis
Sadducæis) tum veterum, tum ho-
diernorum ferè unanimis est sen-
tentia.

Hoc tantum discordant quod ex
A 3 illis

(4)

illis quidam non omnes animas peccato delapsas sentiant, sed quasdam velut Angelos tutelares humani generis bono in corpora demissas cælitus : scelestorum verò animas ubi hunc migrant, in aliis vel hominum vel brutorum corporibus delictorum pœnas luere ; quousq; tandem in plantas migrantes obdormiscant, & in pristinum sui nihilum revertantur.

Atque hæc quidem utcunq; splendida, & authoribus tot Heroicis ingeniis digna sententia, tamen cum tot sacris oraculis de unius primum hominis creatione, & lapsu, & nequitia in universum genus humanum hujus unius facinore propagata, tum etiam de resurrectione corporis, & unione rursus animæ cum corpore, & æternis deniq; sceleratorum in Gehennâ suppliciis, cum inquam tot illustribus sacratioris philosophiæ dogmatibus ex diametro hæc adversetur sententia, meritò repudianda est, nec ulteriori apud nos Christi

Christi sequaces indiget examine.

4 Quarta maximæ partis Theologorum Christianorum est, sententium animam hominis post absolutam partium omnium corporis, saltem vitalium, efformationem, immediatè à Deo, & ex nihilo, creari & in ipso creationis instante cum corpore sociari.

5 Quinta doctissimi respondentis est ut videtur (quamvis alteram non improbet) & præcellentium aliquot ingeniorum hujus præsertim & anteaucti seculi sed nec auctoritate vetustatis penitus destituta sententia : Animam humanam ex paterno semine in sobolem derivari.

Utra ex his verior sententia sub judice lis est. Nos neutri earum tanquam scopulo affixi rationum ex utraq; parte momenta breviter expèdemus.

Ea petuntur vel è sacris oraculis, vel ex principis philosophiæ. De philosophicis agere supervacaneum mihi fecit acumen opponentium, respondentis judicium verè gravissimum.

A 4

Theolo -

(6)

Theologica quod spectat rem
omnem unâ atq; alterâ conclusun-
culâ expediemus.

Prima hæc esto.

1 Nihil ita certi atq; indubitati
statuitur in sacris literis hæc de con-
troverfiâ ut ab alterutrâ parte sta-
re error in fide meritò cenferi pos-
sit.

2 Dicta omnia quæ de hac re in
Sacra paginâ habentur inter se col-
lata plus favent assèrentibus anima-
rum traductionem quàm perpetuam
& novam earundem pro quolibet
individuo creationem.

Hoc utrumque pensum unâ atq;
eadem operâ absolvemus.

1 Quod igitur primò occurrit, i-
nitio creationis cæterorum omnium
animantium procreandorum officium
terræ & aquæ demandatum, ho-
minem verò divino spiraculo viven-
tem factum, hoc nihil ad futuram
humani generis propagationem:
nam utcumque Deus peculiari quo-
dam afflatu protoplasten primitivis
anima-

(7)

animavit, eadem tamen post futuræ
propagande sobolis homini quæ
cæteris animantibus potestas datur;
idem crecite & multiplicamini di-
ctum Adamo cum consociâ suâ quæ
balænis aquatilibus & volatilibus
cæli, unde & haud multò post dici-
tur genuisse filium ad imaginem &
similitudinem suam, & tandem nes-
cio quot animæ dicuntur de femore
Iacobi egressæ, quod licet de ani-
mabus stricto sensu intelligi non
putârim, nam vox animæ perquàm
lubrica in sacris literis interdum
pro carne & corpore solis usurpa-
tur uti Lev. 21. 11. de Sacerdo-
te, ἐπὶ πύγῃ ψυχῇ τελευτῶν καὶ
ἐκ εἰσαλέυσε), Non intrabis ad
animam mortuam (i.e.) ad cadaver
seu corpus mortuum. At verò ac-
ceptio ejus usitatissima est vel pro
animâ & ejus affectibus, vel pro per-
sonâ integrâ, atq; ita hic, ubi de
animabus è femore Iacobi egressis
agitur, sumendâ Animæ vocem sua-
dent quæ de Christo dicuntur, Heb. 7.

A. 5

ubi

(8)

ubi Apostolus sacerdotii Christi
supra Leviticum dignitatem probat
ex eo quod Levi in Abrahamo ex-
istens decimas Melchisedeco Chri-
sti typo solverat, hic si de Levi cor-
pore solum in femore Abrahamico
existente sermo est, nil probare vi-
detur, nam & secundum carnem
Christus fuit in Abrahamo & Mel-
chisedeco decimas solvit.

Sed ut eò unde digressum est re-
vertamur. Deus initio non Ani-
mæ solum sed & corporis creationi
nudis (ut ita dicam) incubuisse ma-
nibus putatur, at verò jam non ul-
terius humanum corpus propriis ef-
fingit digitis; initio creationis ter-
ra bestias & plantas, aqua pisces &
aves produxit, de cætero autem
unumquodlibet individuum alia
speciei suæ individua. Univerfa jam
creatio movetur a principiis motûs
sibi à creatore primùm inditis. Absit
ergo ut primæva hominis productio
sequentium post generationum per-
petua norma putetur: Absit etiam
ut

(9)

ut spiraculum illud ex ore divino profectum non æquè facundum in millena millia sui generis producenda ac spiritus ille brutalis faculenta terræ propago censeatur.

2. At inquirunt sunt & quæ probant Deum eandem adhuc quam initio efformandis animabus operam impendere, ut in huiusmodi: [deficeret enim spiritus coram me, & animæ quas ego feci] [qui format spiritum hominis in eo] & illud non *Iobi* sed *Eliphazi* [spiraculum omnipotentis vivificavit me]

Atqui facile respōdent his Traduciani hæc omnia nihil aliud innuere quàm paternam Dei providentiam quæ hominibus jam natis plusquam passerculis sollicita est, iisdem & nascendis tam in corporis quam animæ geniturâ propriis quam brutis adesse & efficacius cooperari, hanc enim non solum animæ prærogativam testantur similia quamplurima de corpore dicta, uti Psalmo 33. (si veniam interpretandi.

(10)

randi parem cum Intusiastis impetraverimus [ὁ πλῖσας κατὰ μέτρας τὰς καρδίας αὐτῶν effingens singulatim corda eorum] cujusmodi de animabus verbum extat nulum. Et illud ipsius Iobi non Eliphazi [an non effudisti me ut lac, & coagulasti ut caseum; vestiisti me carne & cute ossibúsq; ac nervis muniisti?] hæc si translationi corporis & ejus partium à parentibus consuetæ ac naturali non adversentur, nec illa animæ.

3. Sed restant adhuc plura & fortiora quibus nempe Deus animæ præ corpore conditor magis peculiaris asseritur, ubi Deus propriè & cum quadam velut exclusione corporis pater Spirituum appellatur, & Ecclesi. 15. ubi dicitur corpus in pulverem, unde desumptum est, redituum, Spiritum verò ad authorem Deum remeare.

Ad priora facilimè responderetur. Ea non de novâ aliquâ creatione, Sed de spiritali regeneratione intelligenda

(11)

telligenda, quo sensu sæpissimè
Deus in novo fædere noster pater
dicitur, & nos creatura verè nova,
filii ejus, nati non è sanguine nec
ex appetitu hominis carnali, sed ex
Deo; & mihi quidem translationis
argumentum haud contemnendum
vel hinc peti posse videtur, cùm ge-
neratio naturalis & regeneratio
spiritualis ejusdem subjehti fiat, at
Anima regeneratur ergo & genera-
tur.

Alterum illud Ecclesiastis fateor
habere in se aliquid difficultatis,
nec facilè etiam ab illis qui id no-
bis objiciunt explicandum, si enim
verba illa de animâ intelligas tum
omnes animæ, etiam impiorum, ex-
cussò hoc pulvere redibunt ad De-
um. At forsan inquires redit Spiritus
ad Deum, pii remunerandus, im-
pii judicandus; nos autem quis sit
ille & qualis ad Deum reditus spi-
rituum jam non disquiremus: /
verba sic exponenda censeo: [sp-
ritus revertitur ad eum qui dedit

1

(i.e) qui primus eum in protoplastis nares inspirabit, cui quidem sententiae astipulatur & illud modo citatum effatum Zachariae ubi formatio spiritus humani in ipso jungitur cum expansione caeli & fundatione terrae [dixit, inquit, Dominus qui expandit caelos qui iacit fundamenta terrae & format spiritum hominis intra eum.]

Hoc etiam sensu saepissimè in sacra paginâ pulvis & cinis dicimur, respectu non hodiernae generationis (nam sic caro sumus ex carne) sed primævæ creationis, vel illius ultimi in quod resolvimur.

Supereft unica adhuc è sacris litteris deprompta ratio quâ multum sibi fidunt qui creationem animæ defendunt estque ex lege Mosaicâ Exod. 21. 22. &c. [veti jinnatzu anaschim, venagphu ischa harah, vejatzau jeladheha, velo ijhjah a-loun, gnanoth jegnaneeth : caascher jashith gnalaju bagnal hajicha, venathan biphililim : veim asoun jihjah,

jihjeh, unathattah nephelch racath naphech, &c.

Si rixati fuerint viri & percusserint mulierem prægnantem & fætum ejecerit (seu abortiverit) si mors (ceu grave aliquod infortunium) non sequatur, damnum (seu mulctam subibit quantum ad mariti mulieris petitionem judex imposuerit, quod si sequatur mors (seu grave aliquod infortunium) dabit animam pro animâ, oculum pro oculo, &c.

Hunc autem locum (quod Infusiastis hallucinandi ansam dedit) septuaginta sic interpretantur
 ἐὰν δὲ μάχωνται δύο ἄνδρες καὶ πα-
 τάξῃσι γυναῖκα ἐν γαστρὶ ἔχουσαν, καὶ
 ἔξελθῇ τὸ παιδίον αὐτῆς μὴ ἐξεικο-
 νισμένον ἐπιζήμιον (ζημιωθήσεται) καθ'
 ὅτι ἂν ὀπιβάλλῃ ὁ ἄνθρωπος, τῆς γυναικὸς
 καὶ δώσῃς κατὰ ἀξιώματα. ἐὰν δὲ
 ἐξεικονισμένον ᾖ, δώσῃς ψυχὴν ἀν-
 τι ψυχῆς [si quis mulierem percul-
 seiret & exeat fætus ejus non effor-
 matus seu non effigiatus tum per-
 cussior

cussor multam solummodo subibit
qualem percussæ marito visum fu-
erit imponere.

Quod si formatus exiverit, da-
bit animam pro animâ, &c. hic ai-
unt de certo constat animâ non in-
esse nisi formato corpori & tum pri-
mum a Deo creari & infundi.

Atqui hoc quàm nihili sit mentis
impotem arbitror qui non videt.
Nam ad homicidii crimen hinc con-
ficiendum perin est animam infun-
di, vel traduci, modò statuatur eam
non actu existere ante membrorum
corporis saltem vitalium efformati-
onem absolutam quod opinor vel è
Traduciariis nemo sanus nega-
bit.

Ad illud denique quod ex Evan-
gelio malè sani quidam objiciunt
[Pater meus adhuc operatur & ego
operor] dicimus argumentum esse
ludentium potius quam differenti-
um, vel saltem opinantium, ante
creationem seculi fuisse Deum peni-
tus otiosum. Si quis tamen aliud
respondum.

malac: sponsum velit, hoc esto:

Operatur Cooperando.

Atq; hucusq; de rationibus u-
sprinq; in hanc causam è sacrâ pagi-
â depromptis.

Vna est adhuc Philosophiam in-
ter & Theologiam intermedia quâ
subductionem animæ radicis evel-
credunt adversæ sententiæ pa-
troni

Ea hæc est,

Si traducuntur inquit animæ,
subductio vel è solo paterno semi-
ne, vel materno solo, vel utroq; con-
iunctum; ex matre sola traduci ne-
cessario asserit, Quid enim tum viris o-
mnibus esset? & è contra est Evæ pro-
ductio, si ex traduce, sine matre;
Si quod si ex utroque, tum anima erit
mixtum compositum, divisibile, & mor-
tale, si etiam ex utroq; vel paterno
solo semine, unde ergo anima Chri-
sti cui nullus mortalis pater? & un-
de Christus verus homo dicendus?

Atqui hoc magnum quam nihili
facile retorquendo telum in
hostiores suos patebit. Quod enim
illi

illi de anima Christi nos item de corpore ejusdem argutabimur.

Corpus hominis vel è solo paterno semine, vel materno tantum vel utroq; Materno solo semine ortum nemo asserit; si è solo paterno vel utroq; semine unde ergo corpus Christi qui Patre humano caruit? Et unde Christus verus homo censendus?

Enimvero Christum quod spectat, generationem ejus quis enarrabit? cujus parrus, vita, mors, non dico miraculis referta, sed unum nec interpolatum miraculum faciunt. Deus natus, homo ingenuus, virgo mater, Deus etiam vitarum Atlas ipse fato succumbens: omnia humanum captum exuerantia. Quæ licet illis abundè refellendis sufficiant, cum eadem Christum quod spectat, eadem inquam utrobique difficultas ostensa sit, tamen ne rem penitus in tricis relinquam, hæc accipite.

I Primò: reliquas omnes utunque

que traduci statuamus animas, duas
tamen, Christi & protoplastis, de
novo creatas asserere quid vetat?

Nec miremini *θεὸς ἀπὸ ἀνθρώπου*
vñs hic advocari, cum sit hic dignus
vindice nodus. Atq; hæc ad homi-
nem potiùs quam rem responsa ha-
bete donec accuratius aliquid de a-
nimarum propagatione (quod mox
fiet) audiat.

2 Secundò: Animas, si tradu-
cantur, ex paterno solo semine de-
rivari censendum, nec esse quod
sciam quicquam quod è contrà va-
lidè objici possit. Tamen & neces-
sarium esse ad hoc femellæ concu-
sum uti fermentum illud vitale pro-
liceat in materiam aliàs sterilem fu-
turam; præterquam in hoc haud
multò plus conferre matrem quàm
magnam matrem tellurem suis in
visceribus fovendis foetibus atq; in
apricum proferendis.

3 Tertiò, si ex utroq; derivetur
sequi forsan divisibilem, at non
mortalem tamen, cum utiq; nullum
sit

fit agens naturale quod possit hanc
ejus divisibilitatem in actum redi-
gere.

Et jam videtur causa Tractu-
onis lat undiq; ventilata, supersunt
de creatione animæ paucula dicen-
da, nec sanè multis opus erit, nam
ubi quid anima, quid creatio sit,
probè intellexeritis, causa dicta est.

Notandum igitur uniuscujusq;
personæ intelligentis (excepto sum-
mo creatore) seu Angelus seu ho-
mo sit, tres esse partes essentielles,
Spiritus, Animam, & Corpus, quod
etiam probatu difficile haud foret,
tum è sacratori Philosophiâ tum
aperto rationis lumine, si non in
angustias temporis cogeremur. Iam
verò per Spiritum non intelligo in-
ternodium illud animæ corporisq;
sed Supremam hominis regionem,
sed divinius aliquod principium cu-
jus beneficio cum Deo consortium
habemus: Nec per corpus, inutile
cadaver, sed unâ etiam spiritum
corporeum

corporeum sensus & vegetationis fontem: per animam verò (si accuratè loquendum) partem illam inter duos spiritus, diviniorem & brutalem, intermediam; in hac autem quæstione non ita accipitur sed crassiore Minervâ pro triplici illo vitæ divinæ, intellectivæ, sensitivæq; principio, seu pro omni illo quod puro puto corpori opponitur: Atque hæc de Anima satis.

Creationem quod spectat, ejus notionem planè fallacem nobis à Scholasticis & eorum sequacibus obtrusam censeo, cum ex nihilo hanc fieri statuere. Nam in linguâ primigeniâ sacrâque paginâ, unde creandi vocabulum primitus desumptum est, vox **נָתַן** nil tale significat, sed productionem potius ex materiâ præexistente. Sic dicitur creasse Deum balænas & cœtera tum aquatilia tum volatilia cœli, quæ tamen omnia idem Philosophus sacer ex aquis producta asserit. Sic & hominem creasse, sed
ex

ex limo terrestri. Quod si quis nobis coeli terræq; creationem ex nihilo primum factam obiiciat, id gratis dictum asserimus: præsertim cum Sacratior Philosophus, *Heb. 11.* contrarium potius assermet, mundum hunc nempe aspectabilem non ex non entibus sed, *τῶν μὴ φαινομένων*, ex non apparentibus fabricatum.

Sed ut hæc paulò clariùs intelligentur prodeat jam in apricum nova Theosophi cujusdam hujusce in quo degimus seculi philosophia. Hæc tria rerum principia ponit tum Aristotelico ternario, tum sale, sulphure, mercurioque chimicorum antiquiora.

Hic Animum attendite (auditores) nam & vobis mira quædam, & verò neque nobis ipsis sat perspecta, enarraturi sumus; quæ tamen perpenſis omnibus suâ forſan probabilitate non carebunt.

Ea sunt hujusmodi.

- I. Primò ante omnem rerum creationem

creationem ab æterno extitisse De-
um & Abyssum, spatium viz. im-
mensum & infinitum in cuius uno-
quoque imaginabili puncto tota
Deitas inerat.

2. Secundò Abyssum hanc seu
infinitum expansum non esse pe-
nitens nihil, cum in eo possent duo
vel plura à se invicem diversa pun-
cta assignari in quibus Deus toti-
dem creare mundos potuisset & li-
neâ ab uno ad aliud protensâ di-
stantiam alterius ab altero dimeti-
ri: imo hinc omnia (licet ipsum de-
terminatè quantum non sit) quan-
tatis suæ dimensionumque deno-
minationes sortiri, cum ex duabus
lineis illa longior dicenda quæ hu-
jusce spatii plures partes occupat.

3. Tertio Abyssum (licet post
Deitatem de realitate entis summè
participet) non esse ipsummet De-
um, quippe cuius divisibilitas & a-
liæ quamplurimæ proprietates,
omnipræsentia aliisque multis es-
sentia vitæque perfectissimæ attri-
butis

butis ex diametro repugnent; ideo commodissimum fore si Deitatis veluti corpus vel quod vero propius erit æternum Deitatis habitaculum indigitetur.

4. Quartò Huic Abyssò attribui posse ferè omnia quæ philosophi materiæ suæ primæ ascribunt: nempe quod nec quid nec quantum nec quale sit, horum nihil scilicet terminatè (h.e.) in essentiâ definitâ vel figurâ circumscriptâ sed interminatè & indefinitè omnia: ejus tamen proprietates quatuor capitales assignari posse. 1.

Appetitus ad corporeitatem, seu vis contrahens, coagulans, & constringens. 2. Huic contraria vis alia furibundo quodam impetu coagulationi resistens. 3. Ex horum inter se confligentium certamine enixa vis seu spiritus angoris primæ matris viscera corrodens. 4. Ingens ardor atque ignis tenebrosus. Atque harum omnium æterni expansionis proprietatum operationes facile

(23)

cilè possum in pugnâ metallorum
cum aquis Stygiis præsertim verò
in solutione S is cū oleo vitrioli vel
coagulatione olei vitrioli per S em
(nam eadem utrobique res est)
cuiuslibet ante oculos demonstrare.
Hic ubi spiritus in S te & Q re co-
agulativus sub ipsâ statim olei ad
ferrum effusione operari incipit ut
amore amplexûque mutuo devincti
in unum corpus coalescant, exoritur
eo ipso momento vis alia furibunda
huiusce nexus atq; incorporationis
impatiens quæ aquam & oleum su-
perinfusum magno cum impetu &
scæpè supra marginem vel altissimæ
cucurbitæ attollit: ex hac autem
constrictivi cum contrario spiritu
pugnâ exoritur tertia vis illa cor-
rosiva quæ limaturam S is durissi-
mam friabilem facit, & quartò in-
gens ille ac planè igneus ardor, sed
lucis expers, quem manus admota
vitro vix illæsa patitur.

Qui pugnam hanc Oceano pro-
cellis horrendissimis agitato haud
B ab simi-

(24)

abſimilem ſpectaverit, qui teterri-
mī odoris fumos (quales ex inferno pu-
teo eructari, Apoc. 9. 2. dicitur) ex
hac voragine per totam cameram
diffuſas olfecerit, haud dubito quin
idem poëtarum Tartari Gehennæ-
que noſtræ imaginem ad vivum de-
pictam videre ſe, immo ac ſentire,
fateretur; & ſane ut apertè loquar,
Abyſſum hanc cum hiſce ſuis quatu-
or proprietatibus, ubicunque Deus
ſemet intra ſe atq; in centrum ſuum
receperit, reverà Gehennam eſſe
cenſeo, at vero eas ante Luciferi
deſectionem in actum ſuum Gehen-
nalem prorupiſſe haud arbitror, ſed
ita benigno Deitatis ubiq; præſen-
tis effluvio temperatas ut planè mi-
teſcerent & egregium Divinæ ma-
niſeſtationi adminiculum præſta-
rent.

Nam

5 Quinto Ex harum æterni
Abyſſi proprietatum cum radiis è
centro Deitatis emanantibus amicè
colluſtatione coortam (non de no-
vo ſed ab æterno) lucem quandam
Majeſtaticam

(25)

Majestaticam hæc infinita spacia
complentem, cujus velut umbram
nostris in ignibus videmus, qui ubi
pabuli sui tenebras vicere, flammam
de se lucidam & radios hinc inde
micantes in amplissimum undiquaq;
spacium veluti triumphum agentes
evibrant. Atq; hanc lucem vel sal-
tem vitales ejus ac vegetos radios
suavissimamq; exinde per infinitum
Abyssi ambitum spirantem auram,
eloquia Sacra & præ cæteris liber
ille Solomonis Apocryphus Sapien-
tiæ nomine indigitat.

6 Sextò, Hinc verè affirmari
posse ab æterno fuisse, jam adhuc
esse, & in æternum fore, mundum
quendam divinum, cujus centrum
ubiq; præsens æterna unitas, cujus
corpus & anima Abyssus, spiritus
verò ipsissima Sapiencia, patre æ-
terno Deo, Abyssò matre progenita,
cujus nomine non intelligo aliquod
ex divinis attributis sed essentiam
quandam undiquaq; æternam, vi-
ventem, intelligentem, & æternæ

¶

unitati

unitati dignitate inferiorem unde
omnis ejusce divini mundi ornatus
& variegatio, & in quâ velut in
speculo Deus ipse infinitæ suæ pul-
critudinis amabilem speciem con-
templando delectatur.

Hæc autem omnia quo tendant
advertite. Hucusque duo tantum
principia delineavimus, primum &
secundum, per primum intelligo æ-
ternam Abyssum cum suo proprieta-
tum quaternario, per secundum, Sa-
pientiam, qualem modo ad vivum
depinximus.

Ex his duobus Principiis post in-
finitum æternitatis emensum spati-
um summo Creatori visum est alium
creare mundum, scilicet Angelicum,
eumq; in tres regiones veluti Sphæ-
ras totidem sibi invicem (ut circuli
maiores minoribus) involutas di-
stinguere, quarum incolæ fuere An-
geli in tres Hierarchias distincti-
--mediam & lucidissimam (quæ jam
noster mundus est) Luciferum cum
Legionibus suis incoluisse. Ange-
lorum

lorum animas & corpora ex Abyſſo,
ſpiritum ex fœcundiffimo Sapien-
tiæ ſinu derivatum.

Horum ſpeciociſſimum (& qui
filii Dei imaginem referebat) Luci-
ferum cum cohortibus ſuis neglecto
Divini elementi, quo paſci debe-
bant, pabulo, in Abyſſum, animæ
ſuæ corporiſq; matricem, retro de-
flexiſſe oculos, animûmq; demer-
ſiſſe : hinc ſpiritu Sapientiæ quæ
matricis acerbicatem temperare de-
bebat in eis extincto omnes illas
Abyſſi proprietates in iisdem vitâ
propriâ vivere & in actu ſuo Ge-
hennali operari cœpiſſe, fœdôque
indè ac caliginolo huiusce putei ha-
litu vertigine correptos hæc in A-
nimum induxiſſe.

1 Primò Omnem reliquarum
Hierarchiarum & totius Deitatis
pulcritudinem intra ſe abſorbere.
hic illis ex Abyſſi proprietate pri-
mâ enatus animus, ſpiritu nempe
attrahente & conſtrictivo.

2 Secundò Extra univerſi limi-
tes

res evolare & in summo solium sibi-
met erigere, quò creaturas omnes
adeòq; ipsummet Deum imperio
suo subjicerent & pedibus concul-
carent; hoc autem è secundâ pro-
prietate, quæ constrictioni repug-
nat, exortum desiderium; nolebant
enim intra creaturalem sphæram
compingi, sed æquales per omnia
infinito & immenso Creatori fieri
voluere.

3. Tertiò (cum hoc non possent)
enatum in illis ex duabus antedi-
ctis Abyssî proprietatibus spiritum
angoris & invidentiæ se corroden-
tem. Et

4. Quartò Erupisse tandem ardo-
rem ignis tenebrosi quo se suam-
que regionem omnem vento, fumo,
flammisq; sulphureis implevere.

Atque hîc primum peccati & præ-
cipuè vitiorum quatuor Capitaliû,
viz. Avaritiæ, Superbiæ, Invidiæ,
Iracundiæ, hîc etiam ipsius ignis in-
fernalis originem videtis; in his e-
nim Apostatis animabus Spiritus
in

in suum æthera refugerat, Deus in suum se centrum receperat, Sapientiae lux penitus extincta erat : quid reliquum quam ut infelices ramuli ab arboris Divini trunco abscissi, ignis in se & in Sphærâ suâ excitationem animâ simul & corpore fierent æternum pabulum ?

Et jam tandem ad antiquissimum illud, cujus poetæ meminerunt, rerum omnium principium, Chaos nempe devenimus ; reverâ non figmentum sed verissimum hujusce mundani spatii (qualis ante novam creationem sub Luciferanâ theomachiâ fuit) hypotyposin. Et forsitan etiam reliquarum hierarchiarum regiones infecisset hic Tartareus vapor ni Deus omnipotenti brachio ac temporî succurrisset.

Nolens enim æternus pater tam amplum ac præ cæteris gloriæ maximæ destinatum spatium in æternum bonitate suâ destitui, vel suo de tot creaturis in hoc spatio beandis proposito frustrari, accin-

xit se ad compensandos hos fluctus
& ad hujusce sensibilis mundi ex
illâ turbidâ rerum congerie creati-
onem.

Ac primò omnes illas materiæ
particulas crassiores, abyssi vi con-
strictivâ congelatas, in unam mo-
lem vel (si cum Copernicanis lo-
quendum) in plures opacas sphæru-
las congestit & à parte fluidâ di-
stinxit. Hæc Cæli & terræ creatio
appellatur. Dein tenebras per to-
tam Luciferanæ regionis abyssum
diffusas una cum auctore suo in an-
gustum compulit. Hæc creatio lu-
cis dicitur. Atque hoc opus primæ
diei : hæc prima de Lucifero vi-
ctoria.

Singula percensere tempus haud
paritur; sed apertissimè testatur
historiæ series divinum spiritum à
suo cum Chao certamine non de-
stitisse prius, quam omni inflamma-
tæ caliginosæque materiæ malitiâ
devictâ & suis usibus subactâ totam
in pulcherrimam hanc mundani
templi

templi fabricam compegerat.

Estque hoc etiam observatu dignissimum, post uniuscujusque diei opificium completum, Deum optimum maximum, & (Testante seipso apud Iobum) unâ cum eo etiam Angelos omnes, divinum quoddam epinicion de Tartaro hoc à se victo triumphatq; cecinisse; & verisimile est die septimo insignes hac de re ferias deq; Luciferi tyrannide ac furoribus edomitis triumphos ab angelis per omnem creationis ambitum cum cantu & jubilatione celebratos; & quantumvis risum forsan aliquibus excutiam eloquar tamen liberè quæ censeo. Nempe quod psalmos centessimum quartum & centessimum quadragessimum octavum illo die, forsan & unoquoq; Sabbato, ab Angelis decantatos, De inq; postea hos psalmos prophetæ dictâsse quò ecclesiæ terrestri cum Angelico cœlestiq; choro consentiens harmonia foret; quòd si cui Israelis & plurium ejusmodi

B s

voca-

vocabulorum mentio facta contrarium suadet, norit is hæc omnia nomina plane mystica esse querū nūllū suo in cœlis archetypo caret. De Angelorum verò cantu, qui cœlestem illam Servatoris natalitiis exauditam harmoniam & psalmis Davidicis phrasi non absimilem in mentem revocat, hæc ut inconsona spero non mirabitur.

Sed hæc obiter monuisse sat superque erit, ad rem redeo. De duobus principiis sat audiistis, jam etiam tertium quid sit principium in propatulo habetis. Nam hujusce jam creati mundi & spiritum & corpus, totam viz. ejus compagem tertii principii nomine appello.

Iam satis constare vobis arbitror Creationem non fuisse ex nihilo; habetis etiam quid velim per illa quæ nominavi addò tria principia, quorum primum & secundum, Abyssus nempe & Sapientia, æterna sunt, quæq; omnia ex illis originem sumunt æterna etiam &

(33)

& immortalia, tertium verò una cum omnibus exinde creatis corruptibile & mortale.

Ergo ut scopum ad quem hæc omnia collimant tandem attingam.

Postquam regio Luciferi rursus habitabilis facta est, & ipse cum suis in sublunares tenebras compulsum, visum est Creatori alium perduellis loco Hierarcham creare qui cum numerosâ progenie suâ lapsorum vices suppleret. Hic Adamus erat, cujus corpus licet ratione prædominantis elementi dicatur e terræ pulvere formatum, verisimile tamen est fuisse quintessentiam nobilissimam ex omnibus elementis extractam.

An verò copus ita crassum & opacum, uti post lapsum jam habemus, ex creatione protoplastes habuit, an quale potius in resurrectione habituri sumus, multum ambigo.

Sed de his & aliis Adam ici somni
&

(34)

& formationis Evæ mysteriis non est hic dicendi locus.

In hoc autem Adami corpus suis jam omnibus numeris absolutum inspiravit Deus spiraculum vitæ. quo spiraculo, si locum hunc cum aliis infinitis Philosophiæ sacræ concordare velimus, necessario intelligenda est vita triplex ex omnibus tribus modò dictis principiis, vita nempe spiritus ex Sapientiâ, vita animæ ex Abyssò, & vita corporis è Spiritu mundano, quorum adminiculo cum omnibus tribus mundis commercium habere homo posset. Vita autem spiritus licet (uti Deus Adamo comminatus est) (ita ut secundum illam vitam planè mortuus dici posset) in lapsu obdormiverit: tamen non prorsus interiit, sed unâ cum animâ & corpore traducta est à parentibus primis in posteros, & in renatis ita reviviscit ut ejus beneficio vel in ipsam Deitatis Abyssum penetrare valeant; Ut enim
nos

nos corporei nostri spiritus & ejus
 quinque sensuum virtute penetra-
 mus usque in profundum hujusce
 tertii principii, quæque in eo om-
 nia intra sphaeram sensus occur-
 runt dignoscimus, sic animâ in
 Abyssum æternitatis, & spiritu in
 ipsum Deitatis & Sapientiæ spe-
 culum intuemur. Atque in hoc
 brutis præcellimus quorum vita ex
 tertio solummodo principio est, no-
 stra autem ex primo etiam & se-
 cundo.

Quod si cui mirum videatur tres
 tam nobiles & spirituales essentias
 in feminis, tam parvi scilicet cor-
 pusculi, vehiculo ita inclusas ut
 non exhalent, is primò apud se co-
 gitet, hoc nihilo magis mirum quàm
 animæ, substantiæ nempe vivacissi-
 mæ, cum corpore sociatio. Dein
 hanc triplicem vitam nondum actu
 esse in femine, ut neque corpus;
 Sed in femine tres esse substantias
 inter se involutim habitantes unde
 processu temporis efflorescit unâ
 cum

cum corpore triplex illa vita, una longe post aliam, cujus germinationi si quis obex imponitur, singulas in suum evanescere principium.

Atque his jam præmissis haud opinor difficile fore, de Animæ vel à proavis traductione, vel à Deo creatione, determinare, cum à creatione probè intellectâ traductio haud multum discordet; cum enim probatum sit creationem ex nihilo nullam esse nec fuisse unquam, non video cur non verè affirmare possimus, Animam sicuti & corpus à Deo creari, sed ex materiâ à parentibus derivatâ, non tamen ex ejus portiunculâ sensibili, sed ex ejusdem purioribus substantiis & quæ sensus acumen vel subtilissimum refugunt.

Denique si quis harum inter se sententiarum hoc deficere concordiam putet quod altera Animam immediate à Deo altera mediante semine ut materiâ creatam astruat :
facile

facile nos & hanc litem dirimemus.
 Asserimus enim, & ni fallor proba-
 tum etiam dabimus, Animam &
 corpus hodiè nostrum æq; imme-
 diatè à Deo atque Adami corpus &
 Animam promanâsse.

Hoc optimè ex Ezekielis de os-
 sibus in corpora rursus coagmenta-
 tis & vitâ inspiratis visione con-
 stabit, Ezek. cap. 37. ab initio us-
 que ad versum undecimum, verba
 ipsissima digna quæ aureis inscul-
 pantur literis recensebo.

“ Supervenit mihi manus Ie-
 “ hovæ & educens me in spiritu
 “ Iehovæ collocavit me in medio
 “ cujusdam vallis ; quæ erat plena
 “ ossibus.

“ Et traduxit me per illa cir-
 “ cumquaq; ecce autem erant mul-
 “ ta valdè in superficie illius con-
 “ vallis, & ecce arida erant
 “ valdè.

“ Quum autem dixisset mihi fili
 “ hominis, an reviviscerent ossa il-
 “ la? dixi Domine Iehovah tu nostri.
 “ Edixit

(38)

“ Edixit verò mihi, propheta
“ de ossibus istis : indicens eis,
“ ô ossa arida audite verbum Ie-
“ hova.

“ Sic ait Dominus Iehovah of-
“ sibus istis, Ecce ego inducturus
“ sum in vos spiritum ut viva-
“ tis.

“ Nam addam vobis nervos, &
“ obducam vobis carnem, & su-
“ perindam vobis cutem, ponam-
“ que in vobis spiritum & vive-
“ tis : ut cognoscatis me esse Ieho-
“ vam.

“ Quum itaque prophetarem
“ quemadmodum iussus fueram,
“ fuit sonus me prophetante, & ec-
“ ce concussio, appropinquantibus
“ ossibus uno ad suum alterum.

“ Deinde quum aspicerem quod
“ ecce super ea nervi & caro assur-
“ rexissent & superindita esset eis
“ cutis supernè ; spiritus autem
“ nullus inesset eis,

“ Dixit mihi, propheta allo-
“ quens spiritum ; propheta fili
“ hominis

“ hominis, dicens spiritui sic ait
 “ Dominus Iehovah, à quatuor
 “ ventis adveni ô spiritus & per-
 “ flato interfectos istos ut vivant.

“ Quamobrem prophetavi quem-
 “ admodum præceperat mihi; &
 “ ingressus est in illa spiritus, &
 “ revixerunt, steteruntque super
 “ pedes suos copiae magnæ quam-
 “ plurimum.

Hæc proculdubio non resurre-
 ctionis solum sed & ipsius creatio-
 nis adumbratio est, licet vitam om-
 nium trium principiorum non pu-
 tem tunc illis ossibus inspiratam,
 sed tertii solummodo principii, quæ
 statim post rediit, ut & Animæ bru-
 torum, in suum æthera.

Atque ut in hâc visione Deus ex
 his ossibus tot hominum corpora
 pullulare fecit, & non ore proprio,
 sed vento, vitam afflavit: ita planè
 verisimile est eodem modo ex terræ
 pulvere Adamum procreâsse, non
 in visibili personâ astitisse, ac sub-
 egisse

(42)

begisse manibus lutum, & ore ad vultum admo in nares insufflâsse.

Sed ut homo mediante spiritu suo microsmico ex semine in matricem projecto hominem progenerat; ita (Deo sic ordinante) teriam spiritu mundano in elementorum & astrorum influxibus equitante imprægnatam, nobilissimam de se quintessentiam superficiem versus, forsan in aurifodinam aliquam vel aliam speluncam protrusisse, quæ paucarum aliquot horarum spatio in justam corporis compagem & magnitudinem crevit; tum omnibus perfectis, ventî alicujus triplici mundo aspirantis flabello vitam in corpore excitatam, exindè hominem è spelæo, velut è testâ pullum vel ex utero matris infantem prorupisse.

Et nullus dubito quin si quis puer vel semipaganus Adami natalibus præsens astitisset, eum planè autoc-

(41)

autoethona, nec quicquam aliud
miam purum putum terræ-filium
bibididisset.

Cum igitur Adamum à Deo
creatum & vitâ inspiratum, & eun-
nem tamen è terrâ genitum &
mento animatum dicere, sibi non
dversentur

Conclu-



Concludimus

& nos

A Nimarum à parentibus
traductionem & earun-
dem à Deo creationem non u-
trumlibet solum probabile sed
& utrumq; verum.

Tamen si linguâ Angelo-
rum (quâ sacra pagina sapi-
mè utitur, loqui velimus, affir-
mare nos animas à Deo crea-
tas, si linguis hominum, à pa-
rentibus traductas.

FINIS.



Ad Amicum suum
charissimum Carolum
Hotham virum omnigenâ
eruditione & virtute illu-
strissimum de suâ obscuris-
simi Philosophi Teuto-
nici sapientiæ De-
scriptione.

Non scio Teutonicè, bone Carole,
(scribe teipsum.

Atque tuum pingas, si potes, ingenium.
Hothamice scribas, propriosque expo-
nito sensus.

Sic animum rapiet pagina doctâ me-
um.

Quicquid enim Pietas atque alta Si-
lentia Mentis,
Alternans tacitas Consiliâmq; vices.

C *Quic-*

Quicquid & auratis Amor entheus
intima pennis
Pectora dulce movens suggerit; illa e-
quidem
Omnia credo tuos exornatura libellos
Scribere si propriâ mente manûq; velis.
At nos ignoti tenebrosa per avia campi
Dum ducis, misere, heu! horreo & ob-
stupeo,
Sed simul atque fidem aspicio morûm-
que tuorum
Candorem, in subitum Nox abit a-
tra diem.
Dum mores vitâque tuam contem-
plor, in istâ
Nocte nihil metuo posse latere mali:
Ingenium reco!ens penetrabile, protinus
inde
Magnum aliquod condi his suspicor in
tenebris.

H. More.

Ad.



Ad amicissimum su-
um virūnque clarissimum
de obscuritate Teuto-
nicā responsum
Authoris.

CAndide Teutonicas horrescis More
tenebras?

Has nictanti oculo lux inimica facit.

Hâc Pater Omnipotens faciem morta-
libus abdit.

Scilicet hunc proprii luminis umbra
tegit.

Et Sol cœrulei dum scandit culmina
cœli,

Ora oculósq̃ue minax igne micante
domat.

C 2

A^t

At mundi Artificem nobis hæc fabrica
monstrat:

Et Phæbum placidæ vultus amænis
aque.

Tentonicūmque jubar trepidis mitescet
ocellis.

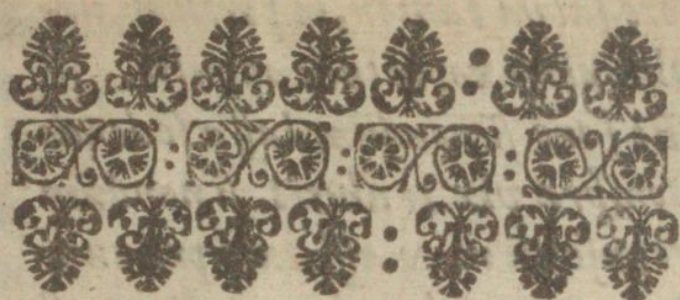
Dum propiore meas lumine mulcet a-
quas.

At tibi, qui proprioradians e Vortice,
Phæbus

Alter, Apollineas spargis ab ore faces,
Noster Olympiacas liquefcit Phæbus in
auras

Solque Viam-niveam stellula parva
subit.

EPIL.



EPILOGVS.



*Andem aliquando
(dignissime Pro-
cancellarie, Viri-
que gravissimi ac
Juventus Atti-
ca) post emensum hoc amplum
disputandi Pelagus, post tot va-
ria intellectualis Orbis littora,
tot animæ regiones perlustratas,
nostra procellis quidem ac flucti-
bus lacera puppis, at vestro fa-
vore*

C 3

vore

vore salva tamen, in portum ne-
mini non exoptatum appulit.

Et sanè si nondum lassæ sedendo
membra vix trahitis, si nondum
crepusculi mox affuturi prænun-
tius sopor obrepit oculis, est
quod ingentem candori tam vi-
vido patientieque plusquam
Atlantica gratiam habeamus.

Cœlestes quidem, si res inter
nos agitata spectetis, apposui-
mus epulas, quæis tamen cum
humani quamplurimum no-
si ra tenuitas admiscuerit, huic,
spero, divinior humanitas vestra,
nec ingratis, ignoscet.

Hoc unicum à vobis exoran-
dum jam superest, ut egregiis
juvenibus, ut viris etiam Præ-

conio

conio nostro majoribus, qui sua-
vissimis ingenii sui flosculis pa-
lastram hanc hodie philosophi-
cam exornarunt, laudem ac gra-
tiam quam meruerunt amplis-
simam, mihi, quam peto, veni-
am, indulgeatis: ut si dicenda
non placuimus, hoc saltem, quod
erroribus hallucinantis ingenii
ignosci petimus, placeamus.

Sic languentibus novos spiri-
tus e vultu vestro traduces as-
pirabit benignior Favonius.

Hæc dies altera nobis natalis
erit, & connatas nobis vestre
clementie characteres nec Lethe
quidem oblitterabit. Ipsius quo-
ne naturæ luce vel meridianâ
clarius erit omnem hodiernæ
laudis

laudis materiem non é penûs nô-
stri pauperie sed é regiâ vestri
candoris ac divite venâ ema-
nâsse.

Hac denique ubi felix impe-
travero, tum verô ego qui vos
primus salvere jussi, valere vos
ultimus jubebo.

dixi.

Octob, 29. 1647.

Inprimatur

Johannes Downam.

FINIS.



Errata quæ cursoriè le-
gens reperi lector sic
corrigat.

PAg. 9, lin. 21. lege propiús pag.
12. lin. 2. inspiravit. lin. 21. ve-
ci. lin. ult. biphililim. pag. 13.
lin. 1. tachath. lin. 2. naphesch. lin.
21. ~~et~~ 21. pag. 28. lin. 21. primam
pag. 31 lentio. in præf. disseruit. ibid
veræ:

Longe pluribus præsertim in ac-
centibus & punctis occurret Lector.
At vel ipse dormiter nunquam vel
candidè de nobis sentiat & typo-
grapho ignoscat.



Errata quæ cursoris le-
gens repertis le fort ho-
corrigat.

P Ag. 9. lin. 21. leg. propius pag.
12. lin. 2. in d. 2. lin. 21. ve-
ci. lin. ult. biphilium. pag. 13.
lin. 1. racharh. lin. 2. naphetich. lin.
21. leg. 8. 7. pag. 28. lin. 21. primam
pag. 31. sentio. in p. r. diffinit. ibid
veris:

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